SELECT LETTERS ON THE ENGLISH NATION:

10349 e 1

BY

BATISTA ANGELONI,

A JESUIT,

Who resided many years in LONDON.

Translated from the Original ITALIAN.

Cupio in tantis reipublicæ periculis non dissolutum videri. CICERO in Catilinam.

DUBLIN:

Printed for WM. WILLIAMSON, Bookseller and *Whole-Sale* Stationer, at *Mecænas's Head* in *Bride-street.*

MDCC LXIII.

$x - 18 = 24$

$3y = x$ $\quad x = 42$

$x = a + 16$

a

$x - a = 18$

$x - 18 = 3y$

y

$3y$

$x = 3y + 18$

$x = a + 18$ $\quad \frac{a}{y} = 3$

$x - 3y = 10$

$x - 6y = 10$

$x = x + 18$

$x - 18 = a$

$x - a = 18$

$\frac{x}{3} - y = 6$

$3y = x - 18$

$3y = \frac{a}{3}$ $\quad \frac{a}{3}$

$x = 3y$

$\frac{x}{3} = 6 + y$

$x - 10 = a$

$3y + 18 = x$

$3y = \frac{x - 18}{3}$

$x - 3y = 18$

$\frac{x}{18}$

$3y = a$

$x - 18 = a$

$\frac{a}{3}$

$\frac{x}{18} - \frac{y}{6} = 1$

$x - 10 = z$

$3y = z$

$3y + 18 = a + 18$

y

$4y + 18$

$3y = a$

TO

The moſt high, puiſſant, and noble
Prince * * * * * *,
Duke of * * * * * * *,
Marquiſs of * * * * * *,
&c. &c. &c. &c. &c.

MY LORD,

THE pleaſure which attends this dedication to your Grace, is of ſo ſingular a nature, that very few writers, I imagine, have ever poſſeſſed the like felicity. It is no leſs, my Lord, than a power of ſhewing how totally the letters of this papiſt which I have tranſlated, are diveſted of all foundation of truth, in the obſervations which they contain.

I INTEND therefore to ſhew with the beſt abilities, which ſo ſhort a ſpace will allow me, the falſities of his obſervations, by the recital of a very few of your Grace's virtues, actions, and excellencies; and thus oppoſe experience to ſpeculation.

YET, my Lord, I implore you to believe, that this deſign ariſes entirely from a full conviction of the truth of what I ſhall deliver, and not from any idea, partially entertained in your favour; at the ſame time I aſſure your Grace, that it does not ſpring from any baſe inclination of flattering you; the truth of which I am convin-

ced you will have the goodneſs to believe before you have read thro' this addreſs; but from a laudable deſire of doing ſtrict juſtice to your unparallell'd parts, and ſingular character, which I am fully aſſured no age has yet produced and equal to, and no future——; but let me not pretend to dive into the receſſes of futurity, a ſudden turn of thought towards the court of the heir apparent inclines me to believe, that your Grace may leave a ſucceſſor equal to yourſelf in all the high arts, and accompliſhments of governing.

In this dedication to your Grace, I am made peculiarly happy by the two moſt delectable ideas, which can attend the human mind; the pleaſure of doing you juſtice, in convincing the world of the errors, miſtakes, and blunders, which this papiſt has aſſerted, and giving eaſe to my own conſcience, which would not permit me to ſleep in peace, till I had declared to you and my country, the true difference which exiſts between my manner of thinking, and that of the original author.

This dedication, however, I implore your Grace to receive as an haſty ſketch of ſome future deſign, and not as any thing pretended to be finiſhed; as a hint of what people ought to think of you, rather than a deſcription of your full glories; ſomething that my heart pants to complete with all poſſible truth and expedition; ſo, that there may not remain a ſingle doubt in any one breaſt of this iſland, of the real extent of your capacity, and of the true uſe which you have proved to your country in peace and war.

One

ONE of the firſt aſſertions of this catholic writer, my Lord, is, That the Whig idea, of every man's poſſeſſing a right of deciding for himſelf in matters of religion, is deſtructive of true liberty, and muſt, from the love of power ſo natural to man, terminate, in making a miniſter abſolute.

NOTHING is ſo apt to deceive, my Lord, as ſpeculative reaſoning; the web of which is finely ſpun from arguments à priori, where men pretend to draw from cauſes thoſe conſequences which experience teaches us are never to be found in the ſequel: in this manner was this author deceived.

PERMIT me, my Lord, without ſuſpicion of adulation, to draw a moſt illuſtrious inſtance of this truth from the behaviour of your Grace, and many other conſpicuous Whigs.

CAN it ever be forgotten, my Lord, by the— and people of England, with what amazing modeſty, reſignation, and humility, your Grace, accompanied with many other complete Whigs, offered to reſign into the hands of your Maſter, all the high offices, poſts, charges, honors, and advantages you enjoy'd, in preference of one ſuperior underſtanding, which he intended to take to his councils.

IN this, did you not glorioufly determine to ſacrifice all private intereſt, and relinquiſh all particular advantage? And this, my Lord, at a time when rebellion was in the land, your Maſter engaged in a war on the continent, and the money-jobbers of the city refuſed to lend the ſupplies to every one but you, even at this in-

ſtant when it was ſcarce poſſible for his——to diſplace you. Such was the conſciouſneſs of your own worth, obedience to your Maſter, and promotion of your country's weal, that you would unanimouſly have ſurrendered all poſts, honors, and profits into his hands, on the account of one man, univerſally acknowledged of greater underſtanding.

The care and pain of diſtributing all things, either honorary, or lucrative, your Grace has ſo prudently eaſed your Maſter's hands of, that in all the late changes and appointments of his ſervants, the very letters which compoſe his title, were never heard amongſt the people.

It is ſaid, his Grace has given the poſt of **** to the honourable ****; the office of **** to the right honourable *****; the garter to the moſt high and puiſſant ****. So tender are you in troubling his repoſe; thus are you at once the nurſe of *****, and people grown old and paſt the vigor of their lives.

Nor is the——alone indebted to your Grace for the immenſe care you have ſhewn, in exonerating his ſhoulders of the weight of reigning; did not his ſon prove an equal inſtance of your attention, to his eaſe alſo? with the moſt becoming modeſty you decently contrived to ſupplant him at that univerſity, over which he wiſhed to preſide; even contrary to his will you procured yourſelf to be elected head of that place, and bravely dared his diſpleaſure, to ſave him from the trouble which attends ſuch a charge? Can the preſent ſon forget your affection for his departed ſire? Can you fail of continued

nued honors from him, who have thus alike politely treated his father and grandfather? Will he not hereafter ſhew his ſenſe of theſe proceedings?

In matters relating to religion, my Lord, give me leave to obſerve, that this author is equally miſtaken as he is in thoſe of the Whig-principles. But when we conſider him as a papiſt, bred under the darkneſs of Jeſuitiſm in a land of ſlavery and church-deſpotiſm, imbibing prejudices from infancy by this education; it is not much to be wondered at, that the paths which you purſue in policy ſhould be incomprehenſible to his circumſcribed conception.

Religion, my Lord, may be allowed in Italy, in a land of arbitrary power: it may form one part of government where men are born ſlaves, compoſed of all the depreciating faculties and paſſions, that diſgrace human nature: in that country indeed, the belief of a God, and of future rewards and puniſhments, may be of public utility, and neceſſary to influence the lives of the inhabitants.

But in Britain, a land of liberty, where the innocent natives are almoſt returned to a ſtate of nature, can a man be ſaid to be truly free, whoſe daſtard ſoul dreads the offending his creator; or, who is harraſſed by the ſlaviſh apprehenſions of puniſhment in another world, for actions which his conſtitution continually prompts him to commit in this?

How ought we then to congratulate each other, that ſuch humiliating tenets have been totally extirpated during your adminiſtration?

Right reaſon, the love of virtue, moral rectitude, and the fitneſs of things, are the ſole motives which influence the nobler parts of a Briton's mind: you alone are the terror of the guilty.

In all commercial ſtates, my Lord, it has ever been allowed the diſtinguiſhing mark of a legiſlator and ſtateſman, to encourage thoſe kinds of commerce, where the original materials are of the leaſt worth, and the chief value of the commodities ariſes from the labour of the people; in this art, your Grace, and your immortal predeceſſor, have excelled all the ſons of men. You have created a gainful merchandize without labour, from materials of no value.

To inſtance in one reſpect only; what was the ſingle article of conſcience, worth in this kingdom, before your adminiſtration? The utmoſt that could be ſaid in favour of the beſt was, that it gave a man a chearful countenance, and made his ſlumbers ſweet and eaſy. But, did it ſate the hungry appetite, or clothe the naked limbs of virtue in diſtreſs? Of what uſe was it then to the poſſeſſor?

Nor is your public-ſpirited diſpoſition confined to this country alone; the neighbouring iſle, which depends on this kingdom, has felt the auſpicious influence; the judicious protection which you gave to a certain favourite, has created ſuch a marvellous ſpirit of patriotiſm, as cannot be equalled in all ancient ſtory; what floods of claret have been exhauſted in loyal healths to his majeſty, by this your prudent management? To what degree muſt a miniſter be loved, when one ſingle action can produce

ſuch

ſuch an univerſal ſpirit of patriotiſm in a nation? Would you not ſuſpect me of adulation, if I ſhould deliver my real ſentiments to your Grace? Can ſuch a people ever be tempted to revolt againſt this darling miniſter?

YET to your eternal fame, this ſpirit reſts not there: the commands which have been given to the governors of the Britiſh plantations, particularly New-York, have created an equal eſteem for you in that country; the ſingular mildneſs of expreſſion in their ſpeeches; and the ſacredneſs, with which you obſerved your promiſes made, during the laſt war, have united the inhabitants univerſally in one paſſion, ſentiment, and opinion towards you. There is ſcarce an iſland or colony where the Britiſh power preſides, which is not filled with admiration of the governors you ſend, and of you who ſend them. Never was there an union at home and abroad, in the judgment of all ranks and degrees, concerning the miniſterial abilities of any man, equal to that which is to be found in their opinions of your Grace.

How thankfully will the Americans receive the twelve-hundred ſoldiers, which you are ſending to their aid? How equal to the taſk of deſtroying the ſettlements of Canada and Miſſiſſippi, is this military force? Which, conſidering the ſuperiority of Britiſh courage, and ſkill of its officers, to thoſe of France, and that the French are but ten thouſand ſeven-hundred regular troops (not quite ten to one); what probability is there that they can look us in the face,

face, and how feaſible is the project of driving them out of the American continent.

INDEED, my Lord, the Americans are a hard-headed and ſtubborn race, deſcended from thoſe fathers, who were great enemies to miniſters; they have ſhewn in the late wars that they dare to fight, and will follow no leaders but thoſe born in their own country: for this reaſon it may be preſumed you have ſent them officers from this kingdom, leſt being inured to martial affairs under their own countrymen, they may declare themſelves independent.

THUS you have preſerved yourſelf from all impeachment of neglect, in ſuccouring the Americans, prevented a war, and given no umbrage to the French government.

THIS appears to me the moſt machivilian and refined ſtretch of all human policy.

NOTHING, my Lord, is ſo common amongſt men of feeble underſtanding, as to form judgments, and found prejudices on the maxims and manners of their illuſtrious anceſtors; becauſe *Horace*, *Juvenal*, and other ancient Greek and Latin writers of immortal honor, exclaimed againſt informers as the moſt deteſted race of men, they would infer, that your attention to theſe miſcreants, is highly culpable.

BUT alas! ſuch is their ſhort-ſighted ken into your policy, ſo abſolutely different from that of *Minos*, *Solon*, *Lycurgus*, and *Numa*, thoſe drivelers in the old ſyſtems of government, that they do not perceive one excellence

in

in your new and unprecedented manner of governing.

WILL any man dare to condemn this inclination in your Grace, who has heard of that bloody rebellion ſo deſtructive to this nation, which was carried on by three drunken boys in the univerſity of Oxford; or of that plot, which makes every chriſtian's blood run cold with horror at the recital of it; that horrid plot, which was like to prove ſo deſtructive to all England, becauſe it was ſo ſecretly conducted, ſo ſecretly concealed in rags, that all men of ſenſe believe, it had never been diſcovered but for him that invented it; can ſuch diſcoverers be denominated informers, too well rewarded, or too highly diſtinguiſhed? Can you be too much adored, for thus watching over the ſleeping nation.

GIVE me leave to obſerve, that this malicious papiſtical author, has not penetrated into the true deſign of your Grace; in this behaviour, no man has manifeſted more indignation againſt theſe peſts of ſociety than yourſelf.

YOUR Grace knows as well as any man living (being moſt extremely profound in the knowledge of paſt and preſent hiſtory, the manners of ancient and modern kingdoms, and the ſyſtems of all former legiſlators) that it has ever been the undeviating cuſtom for all honeſt men to conſider ſuch traiterous and degenerate beings, as fellows branded in the forehead with the infamous mark of information.

THIS then muſt of conſequence make them deteſted, and ſhun'd by all honeſt company.

The

The felon, burnt in the hand, bears that ſtigma, which muſt for ever prevent his being employed by all virtuous people; thus obliged to continue the ſame impious practice, at laſt the gallows terminates his illuſtrious race of glory.

In like manner the informer, deteſted and excluded from all virtuous ſociety, marked in his face by the feelings of his conſcience, muſt naturally have wanted bread, and continued in the ſame execrable employ, if your ſuperlative prudence had not placed him above neceſſity; and thus charitably, virtuouſly, honorably, conſcientiouſly, and chriſtianly, prevented him from all future inclination to treachery and information. How exalted then is your conception in this inſtance of refined policy? How effectually are theſe miſcreants withheld from all future inſidious deſigns againſt their fellow creatures? How abſolutely are all others diſcouraged from attempting the like baſeneſs, leſt like too many of late, they ſhould be exalted to ſome high ſtation, and thus become a conſpicuous and flagrant object of the public ſcorn? How new, uncommon, and deciſive, is this your manner of ſuppreſſing this execrable race of informers!

Ministers, my Lord, have frequently met with unſuitable returns from the people, whoſe happineſs they ſuperintended; but no one has ever received uſage ſo unequal to his deſerts, as your Grace: your eye, ever watchful over the morals and religion of the ſubjects, (witneſs the many laws, which have been made in their favour during your adminiſtration) could not behold

hold the declining cauſe of CHRIST without much ſecret very ſecret grief, and repining; inſtigated by this decay, you piouſly determined to recal the languiſhing ſtate of chriſtianity, by intending intimately to mix the Jews, the choſen people of heaven, with this nation. What ſanguine hopes did this beget of reſtoring the chriſtian religion? How would morality have been improved by this race, ſo remarkable for the ſtrict obſervance of it all over Europe?

THIS law, which was to give them the civil rights of chriſtians, to encourage their coming hither, in your harangues you inſiſted to be of the utmoſt public utility; you told us, it was made to mend the people, and then you ſaid it was revoked to pleaſe the people; it was created with vigor, becauſe it was a moſt excellent law, and it was ſuddenly abrogated, becauſe it was never proved to the contrary: how refined is this policy! how convincing is this manner of reaſoning! new and unknown to our mole-eyed anceſtors; how few mortals can diſcern your exquiſite deſigns in civil inſtitutions?

ANOTHER law, my lord, has alſo with equal injuſtice been exclaimed againſt; it is that, which has been made againſt clandeſtine marriage.

SHALL young people, my Lord, actuated with the paſſions which God only has given them, be permitted to chuſe partners for life, becauſe they love each other, and it is a matter which relates chiefly to their happineſs? Where then is the wiſdom which grey hairs afford to age, and the diſcretion which ſeventy imparts

to

to judgments in love affairs, when they no longer taſte the leaſt remain of that ſeductive paſſion?

It has been too long, my Lord, a juſt complaint, that the inferior clergy of this land ſtarved in learning, penury, and neglect, whilſt the unlettered and dignified wallowed in pleaſure and exceſs; that the pious and humane curate, who officiated in his duty with decency, was ſcarce clothed as he ought; his rector, like Dives, faired ſumptuouſly every day, clad in fine linen.

This complaint, by one ſuperior ſtroke, is at laſt effectually removed by this piouſly intended law; the diſtreſſed curates will all ſpeedily be provided for in America, and incumbents obliged to do their duty themſelves: thus, there will no more remain that object of reproach on thoſe who have neglected the clergy.

Since the beginning of things, there never was a more unjuſt allegation againſt man, than this which has been aſſerted, that you are an enemy to liberty. When alas! ſo true is the contrary of this aſſertion, that there are public aſſemblies permitted and undiſturbed, where full liberty is allowed to diſpute the exiſtence of that God which forms the object of the national religion.

Ye ingrates, how can this allegation proceed from your lips? Is not this a liberty unknown, and unallowed in any nation, pagan or chriſtian, to this day.

With what juſtice then can it be aſſerted, that your Grace intends to deſtroy liberty, who have

have given no bounds to it? How can you be ſaid to be the enemy of the chriſtian religion, who have allowed ſuch freedom in ſearching into its truths?

INDEED (your Grace will pardon this ſeeming flattery) you reſemble your Creator in nothing, ſo much as in that liberty which was given to our firſt parents in Eden, to eat of the fruit of all trees but one; in like manner, the fulleſt freedom is given to pluck from the —— religion, laws, public and private property and character; the tree of knowledge was the only interdicted thing in Paradiſe; the examination of your policy, in Britain; two things which, tho' totally unlike, are yet, my Lord, equally myſtical and inexplicable: can this ſingle reſtriction be deemed a breach of liberty?

YOUR miniſterial judgment is to be admired, beyond all that has ever appeared in the adminiſtration of former ſtateſmen; your wars conducted, and peace concluded, in a manner the moſt amazing to all Europe; your ſkill in encouraging trade by promoting public companies; your increaſing the national wealth by making paper equal in value with gold, the former of which we are not likely to want, and may remain in this land, after every duſt of the latter is exported to *Germany*, and the *Eaſt Indies*.

I INTEND to ſhew the true and eſſential difference between the times of *Charles* the firſt and the preſent, between the then Lord *Strafford* and your Grace; draw a compariſon of his underſtanding and your Grace's, your virtues and his,

his, his miniſterial conduct and yours, the crimes imputed to him and you, the diſpoſition of Engliſhmen at that time and at preſent, your parliamentary knowledge and that of that nobleman, the taxes levied then and now, and ſhew the national incumbrance at each time: thro' the whole examination I ſhall endeavour to ſtrip off the deluſive ſurface, which covered the kingdom at that period, and compare it nakedly and impartially with this; and then analizing the different times and manners, the cauſes of applauſe and reſentment, the falſhood of his and truth of your adminiſtration, endeavour to aſſign the true reaſons which may juſtify a nation in executing a miniſter.

THE ſingular favour with which you have diſtinguiſhed me, in taking ſuch particular and partial notice of my ſmall performance, and letting the works and the editor of the great lord Bolingbroke, ſo truly calculated for private good, and public welfare, paſs unobſerved and unnoticed by you, is what a grateful mind can never forget.

THERE remains, my Lord, that I beſeech your Grace to believe, that in this future deſign, I ſhall endeavour to abſtain from all appearance of adulation; that I ſhall give you no reaſon to bluſh from remarks too partially made in your favour; that I ſhall repreſent facts as they are, and yet praiſe you as you deſerve.

INDEED, this dedication by many of your enemies, may ſeem to contradict this deſign of preſerving impartiality, and create a ſuſpicion even in your Grace, that the ſpirit of flattery may

may enter too much into my future writings; but, my Lord, as thoſe I have conſulted on this head agree in the truth of all that is here intended, why ſhould your enemies and your Grace's modeſty withold me from the truth?

If war then ſhould unhappily be declared, how great will be my pleaſure to be engaged, from time to time, in placing your management in its true light? in exhibiting to the public attention, your magnanimity and miniſterial capacity, your labours for the national welfare, and neglect of your own; and thus excite this diſcontented people to their duty, and juſtly point out how you ought to be conſidered by them?

But, my Lord, before I take my leave of you in this dedication, let me intreat you to forgive the liberty I am going to take; do not conceive that it ariſes from any imagined or viſionary deficiency in your Grace; I implore you to believe me, that nothing but your own and the nation's welfare, could poſſibly have drawn this requeſt from my boſom; will you then have the infinite goodneſs to pardon me in this requeſt? tho' it may appear extremely ſingular in its kind, I am confident your Grace will indulge me in it, for the good of that nation which you are ſo watchful over; it is, may it pleaſe you, moſt noble and puiſſant prince, That you would condeſcend, for the eaſe of your adminiſtration and the people's good, to permit that moſt eminent and ſcientific, tho' too much neglected calculator, ſtateſman and friend to Britain, Jacob Henriques, to fill ſome poſt of high importance near your perſon; his ſkill in paying the nation's debts,

and raiſing money without any one's contributing a ſhilling towards it, will certainly be moſt extremely uſeful in times of war, tho' it muſt be avowed your method, by reducing money to no value, is new and admirable.

CONSIDER then, may not caſh fail and paper become ſuſpected, if you proceed in this war as in the laſt; let me then entreat your Grace, to take him to your's and the nation's aid; it is not to be imagined, what aſtoniſhing advantages may redound to this kingdom, from an union of two ſuch inimitable and comprehenſive underſtandings; his ſaving and your directing ſpirit, mixed with ſuch probable and extenſive ſcheming, will without doubt complete the happineſs of this iſle.

I HAVE, my Lord, already, from the little knowledge I have in the works of art, deſigned the frontiſpiece which is to accompany my future productions on your Grace; the following lines, my Lord, are a deſcription of it.

BY this your Grace, who I am credibly informed are to the full as knowing in the works of art, as in thoſe of government, and decide as juſtly of the merits of pictures as of men, will have ſufficient time to ſteal a moment from the nation's care, conſider of the deſign before it be carried into execution, and make alterations, if any ſhall be found neceſſary.

IN the fore-ground your Grace is placed beneath a canopy on a throne, in juſt attitude, and full expreſſion of that wonderful underſtanding, ſteady behaviour, becoming grace, and true importance, which you ſo eminently poſſeſs, and which

which have ſo long done honor to this nation, in the opinion of all foreign miniſters.

THE favourite bird of wiſdom, the ſagacious owl, always buſied in the dark, perched like the pigeon of Mahomet on your ſhoulder, whiſpers your moſt prudent counſels, his tail is turned towards the people of England, from which part during his communication with your Grace, a certain ſpecies of matter drops upon your G—— and Garter, at once an emblem of your being adviſed, beloved and rewarded, by that great Goddeſs Minerva.

BEFORE your feet ſits Britannia become twi-child, playing with the cap of folly, which ſhe miſtakes for that of liberty.

BEHIND you in a nitch ſtands the figure of one of the kings of England made of wax.

ON the left hand, a little retired, parents at your command are binding their children in chains, and the Preſbyterian teachers armed with thong-whips, driving the neceſſitous clergy in tattered crape, fettered together like hounds in couples, on board ſhips which lye ready to tranſport them to America; religion, beauty, and innocence in tears, implore in vain to ſave them from this treatment.

ON your right hand is a large groupe of puppets, which are ſo conſtructed, that on your Grace's pulling a ſtring, the puppet you intend riſes up, with open mouth, to ſpeak whatever you ſhall dictate.

THESE with many emblematical devices, form the frontiſpiece of the work in which I intend to do juſtice to your Grace.

May it pleaſe your Grace, &c.

The TRANSLATOR.

PREFACE.

THE many lives of authors which have been written, ſufficiently evince the natural deſire that people entertain of knowing the particulars which relate to men of letters; to ſatisfy this curioſity, the Tranſlator has determined to give ſome account of the perſon, who wrote the following epiſtles.

THE author Batiſta Angeloni was a Roman by birth, and bred at Rome in the college of that religious order, which is called the jeſuits; during his ſtudies he applied himſelf cloſely to the underſtanding, amongſt other languages, that of the Engliſh; the authors which he read, created in him a great inclination to ſee the nation which had produced them; he therefore came to this kingdom as a miſſionary, reſided many years in London, and it is but very lately that thoſe, whether of his perſuaſion, or of a different, who knew and loved him, have been robbed by death of that pleaſure which was the conſtant attendant of his company, and which is moſt ſincerely regretted.

HIS figure was pleaſing, his face expreſſive, particularly his eye, his manners engaging; he remarked the objects of ſenſe, and felt thoſe of ſenſation with ſingular accuracy and tenderneſs, and was much more juſt in his reaſoning, than correct in his ſtyle; he had great quickneſs in conceiving

conceiving the truth of things intuitively, and was not always patient enough to explain it to men of ſlower apprehenſion; of a ſatyric turn in converſation againſt polite and unpolite vice; in ſecret the moſt humane, compaſſionate, and tender to all human failings and diſtreſs.

His chief excellence conſiſted in analizing the human mind, diſcovering the moſt active and prevalent faculties in our compoſition, adapting proper objects to each, and diſtinguiſhing the motives to actions in men; by long application and delight in this kind of ſtudy, he poſſeſt an inſight into the nature of man, beyond what is to be found but in very few of the ſpecies.

From this particular turn, and natural perſpicuity, he beheld human nature as it is, diveſted of that exalted idea which the preſent deiſtical reaſoners affect to compliment it with, and yet not ſo depreciated and baſe, as the wild and extravagant humility of the Preſbyterian and Methodiſt delights to conceive and aſſert it to be.

He had much compared his own particular mind with thoſe of others, and had long concluded that the ſame principles were in all, but vaſtly different in degree; and that from the inequality of faculties in each, aroſe in great part the variety which is found in human kind; a paſſion which is weak in one, is often ſtrong in another: in like manner the perfection of the ſenſes, the delicacy of internal feelings, the powers of the imagination, the ſtrength of reaſoning, the promptneſs of faith, were all vari-

ouſly proportioned, and yet to be found in ſome degree in all; from this he inferred, that as the human mind was compounded of all theſe diſtinct faculties, that objects were originally created belonging to each faculty, and that the true legiſlator ought to adopt thoſe which were the moſt agreeable to the nature of man, and conducive to the general welfare.

In all inſtitutions civil and religious, it was his ſtanding maxim, that the ſenſes, paſſions, faith, imagination, and reaſon, ought to be influenced by objects, which are proper to incite the mind to virtue, and withhold it from vice.

From a full conviction of this truth, he ſuſtained, that nothing had in it ſo little reaſon, as that pretenſion of the Deiſts to govern mankind by reaſon, excluding the objects of faith, and the influence of religion; and that examining the individual articles of a nation's religious belief, by the inquiſition of reaſon, according to the preſent deiſtical writers, was the moſt infallible mark of a limited and narrow underſtanding, unpractiſed in human nature, and blind to its conduct in mental proceeding; in religious conſiderations, he never diſtinguiſhed between utility and truth; whatever then was uſeful, in his opinion was true; and this, eſtabliſhed by law, made national truth; for this reaſon he entertained the moſt contemptible opinion of Chub above all writers: the mind, ſays he, diveſted of a religious faith eſtabliſhed by law, will adopt a more abſurd one in its place, and become more ridiculous by the change; it is

my

my conſtant remark, that none give credit to ſuch abſurdities, as thoſe who pretend to believe nothing.

UTILITY and truth in all national conduct, whether civil or religious, being the ſame thing in his opinion; he concluded that whoever intended to diminiſh the influence of religious ordinances on the mind of man, was either weak or wicked, and conſequently deſtructive of the public good; for this reaſon, a certain biſhop, who has endeavoured to let the human mind looſe from every anchor which can hold it ſteady to virtue, into the open, ſtormy ocean of infidelity and private opinion, was no great favourite of his.

HIS rule of right and wrong, truth or falſehood, in the inſtitution and objects of moral and religious obligation, was the fitneſs and propriety which they bore to the faculties exiſting in the human mind; and from this way of conceiving things, he always inſiſted that no ſyſtem of philoſophy or religion, ancient or modern, or union of both, ſo truly correſponded to the whole compoſition of man in head and heart, as the chriſtian religion: this I imagine will appear in his letters.

FROM this ſagacity in conſidering the human powers, he had alſo ſeen the neceſſity of each faculty being animated and reſtrained, by motives which are native and original to it; for this reaſon he entertained the moſt deſpicable opinion of the m—— who preſided in public affairs, who had weakly imagined, that money was a proper incentive to honorable actions in

war, and that men could be purchaſed by it, to virtuous and becoming deeds. In their whole adminiſtration, he frequently aſſerted, that not the leaſt ray of the knowledge of mankind, appeared thro' the darkneſs of their conduct; and in conſequence of this, that every nation, ſo directed, muſt neceſſarily tumble into ruin.

THERE ſeem but very few men in nature of underſtanding ſufficiently perfect to make reaſonable and juſt obſervations on the actions of human nature, in the different manners, cuſtoms, and laws of nations; of theſe again how few can diveſt themſelves of original and obſtinate prejudices, which they have imbibed from the education and manners of their own country, and juſtly diſtinguiſh between right and wrong, in thoſe compariſons which they make between the religion, laws, conſtitution, and government of other nations and their own?

THE inſtitutions in religion and government in the land we are born, generally conſtitute the idea of right in theſe things, in the minds of the individuals, and moſt men conſider theſe as fixed rules of truth to try others by, rather than as objects to be examined by what is to be found in other nations; even thoſe of a more liberal manner of conceiving things, cannot diveſt themſelves of that education which has influenced all their lives, and formed their manner of thinking, ſufficiently to judge impartially, between the fitneſs or unfitneſs of a government, in all parts, to the original fabric of the human mind.

BESIDES

BESIDES this, that partial love of our country, which, tho' it ought to enter ſtrongly into every heart, ſhould be as ſtrenuouſly excluded from the head of every examiner of national inſtitutions, is very apt to diſguiſe the truth, and ſecret it from ourſelves.

LIKE children, the natives are blind to the faults, and magnifiers of the virtues, which are inherent in their mother country; the ſanguine mind exalting every virtue, conceives his nation the ſupreme of all, and invincible; the timid, uniting fear with love, is aghaſt at every apprehenſion of an attack from abroad, and trembles for his country; each of theſe from their native conſtitutions, where paſſions are ſtrongly united with reaſon, are equally biaſſed to different and fallacious opinions, no true obſervation is to be expected from theſe men; and yet ſuch form the generality of all nations. Thus then, a true ſtate of any kingdom is not to be expected from the natives, either in its domeſtic police, or foreign influence; for the ſame reaſon that the Engliſh are prohibited from ſeeing their national cuſtoms in a true light, ſtrangers are equally prevented by prepoſſeſſion in their own favour; beſides this, they ſeldom tarry long enough in any country, to wear off the prevalency of firſt impreſſions, to be intimately acquainted with a people's manners, accuſtomed to their habits, and uninfluenced from particular prejudices.

IF ever they remain in any kingdom ſufficiently to effectuate all this, they bid faireſt to diſcover the real ſituation of it, to weigh its policy and

and religion with that of others, and draw the leaſt partial concluſions.

To know one country well, it is neceſſary to have long reſided in ſome other; the medium which forms itſelf in the mind of man habituated to reflexion, cannot ſettle into the center of things, without being weaned from old cuſtoms by the habit of new; the loſs on one ſide, and gain on the other, bring the ballance as near as poſſible to an equipoiſe.

If this be acceded to, the writer of the following letters promiſes ſome appearance of truth in his remarks; his long living in this iſland had weaned him from former prejudice, and even created a love for its inhabitants; it is to be hoped therefore, that the following remarks are neither trifling, inaccurate, prejudiced, or unjuſt; of this the reader will decide. The friends of the author thought them worth giving to the public, and at their requeſt they are tranſlated, yet not without permiſſion granted by him during his indiſpoſition; from his hands I received them in the Italian, and from mine they go to the public in Engliſh: I had once an inclination to have printed them in the original, but the bookſeller imagined an edition in that language, could not be diſpoſed of.

There is this farther to be objected on this head, that the author, being a catholic, may be imagined to incline too much to that manner of thinking in religion and government; it muſt however, at the ſame time be remembered, that we are Proteſtants, and not under leſs influence of prejudice and education, than

thoſe who are bred in nations of more arbitrary power and more ceremonious worſhip; that if being educated under the influence of fear from churchmen and ſtateſmen, may depreſs the mind, being brought up unchecked by either of theſe reſtraints, lets the ſoul looſe into all that is wild and extravagant; in ſhort, that whatever can be ſaid againſt men ſo bred, may in another view be oppoſed againſt us who are not; ſo that neither can be a proper judge of what each country truly is, whilſt the individuals continue under the influence of their original education.

If this man originally poſſeſſed the effect of his youthful prejudices, in the purſuit and attention of his later ſtudies he loſt them; not worn into deiſm by diſapproving all religion, nor blown into extravagant enthuſiaſm by contemning reaſon; examination had made him drop from the vaſt pomp and parade of popery, and deſpiſe the pretended ſimplicity of Quakers and Preſbyterians; if he ſaw that the mind of man might be too much buſied in ceremony, and thence neglect the real duties of religious worſhip, he was convinced alſo, that in its nature it was not ſuſceptible of that purity, and ſimplicity, affected by the ſectaries; he obſerved, that a falſe and exorbitant faith was the conſequence of the firſt, and hypocriſy, deteſtable vice, the effect of the other; and that human nature, to be well directed, muſt be influenced by objects juſtly adapted in nature and degree to every faculty in the ſoul. This was his legiſlative ſyſtem. As a man of honor, he

did

did not chooſe to change the manner of profeſſing his religion; as a chriſtian, he conſidered vows made in that awful view, as indelible; as a philoſopher, he beheld things in another light, where no one mode appearing perfect, the difference was not ſufficient to create a renunciation of former tenets; laſtly, his fixed opinion was, that chriſtianity contained in itſelf the moſt perfect of all philoſophies.

If there ſhall appear any ſeeming contradictions in this collection, it may be offered in defence of that appearance, that a man is not leſs different from himſelf at various times, than two men are different from each other; that every faculty has its hour of reigning, and that the ſame objects appear extremely unlike to the ſame mind, according to the medium through which they are ſeen; gay and gloomy minutes have not leſs influence on objects, than ſunſhine and ſhade, and the man of to day, looking at things thro' one diſpoſition, approves what another day's review may condemn beheld thro' a different temper: hope gilds the objects of one hour, and fear obſcures the ſame conſidered on the next.

In this manner things might have been beheld by the author of theſe letters; nay, perhaps, this very particular circumſtance may render them more generally pleaſing, as variety of diſpoſitions may find ſomething to like and diſapprove, the latter of which has its pleaſure in many heads, and even contradictory minds by approving and condemning in direct oppoſition to each other.

To

To be agreeable to all, is, in the nature of things, impoſſible; and the author is removed from all poſſible power of ſuffering from invective; tho' his writings may probably diſpleaſe many, we hope they will be agreeable to more, and that the people of this iſland will endeavour to examine with candour and impartiality, what are the truths and falſehoods contained in the letters of Batiſta Angeloni, tho' a Roman Jeſuit.

BOOKS publiſhed by W. WILLIAMSON.

A Voyage to SOUTH AMERICA: Deſcribing at large the Spaniſh Cities, Towns, Provinces, &c. on that extenſive Continent. Interſperſed with REFLECTIONS on the Genius, Cuſtoms, Manners, and Trade of the Inhabitants; together with the Natural Hiſtory of the Country. And an Account of the Gold and Silver Mines. Undertaken by Command of the K. of Spain: By Don G. *Juan*, and Don A. *De Ulloa*, Captains in the Spaniſh Navy, Members of the Royal Societies of *London* and *Berlin*, and correſponding Members of the Royal Academy at *Paris*. Tranſlated from the Spaniſh, with Copper-Plates, 2 Vols. in boards, 8 s. 8 d.

Drunken BARNABY's four Journeys to the NORTH of ENGLAND. In Latin and Engliſh Verſe. Wittily and Merrily (though above one hundred Years ago) compoſed; found among ſome old muſty Books, that had a long time lain by in a Corner; with Notes. Price 1s. 1d.

An

An ESSAY on the Government of CHILDREN, Under three General Heads, viz. HEALTH, MANNERS and EDUCATION. By *James Nelſon*, Apothecary.

Juſt as the Twig is bent the Tree's inclin'd. POPE.

Price bound, 2 s. 8 d. halfp. ſewed 2 s. 2 d.

Memoirs of the Houſe of BRANDENBURG, from the Earlieſt Accounts. To which are added, Four DISSERTATIONS. 1. On Manners, Cuſtoms, Induſtry, and the Progreſs of the Human Underſtanding in the Arts and Sciences. 2. On Superſtition and Religion. 3. On the Ancient and Modern Government of *Brandenburg*. 4. On the Reaſons for the Enacting and Repealing of Laws. With a Dedication; a Preliminary Diſcourſe; An Ode on Death; And a Character of *Voltaire*. The whole written by the preſent K. of PRUSSIA. With a Deſcription and Character of the Royal Author. Price in blue Paper 2 s. 2 d. 8vo.

The POWER of LOVE; or the Lives and Paſtoral Amours of DAPHNIS and CHLOE: With SPENCER's *Shepherd*'s Calendar, *&c.* Price bound 2 s. 8 d. halfp. ſewed 2 s. 2 d.

Parliamentary Debates from the Reſtoration, 24 Vols. bound, 5 l. 5 s. Odd Volumes in Sheets, 2 s. 8 d. halfp.

Ware's Hiſt. of the Biſhops, fol.

Bolton's Iriſh Statutes, fol.

Laws of the Church of Rome againſt Heretic's, 6 d. halfp.

7 OC 63

Holy Bible fol. bound 1 l. 2 s.

CON-

CONTENTS.

LET. I.

REASONS why the Romans were ruined by a military force, and the Engliſh probably will not. Page 35

LET. II. *Whether the Italians are not as happy in their enthuſiaſm for religion, as the Engliſh in theirs for money.* 40

LET. III. *On the little regard paid to literature in* London. 45

LET. IV. *Praiſe of the m—ſtry in promoting the propagation of the king's ſubjects.* 50

LET. V. *Not luxury that ruins a ſtate, nor parſimony that ſaves it, inſtanced in* France *and* Holland. 53

LET. VI. *Whether the ridicule is not equally ſtrong againſt the Engliſh, for ſuffering public companies to eat them up, as againſt the Italians for permitting Monks.* 61

LET. VII. *The deſcription of an odd character.* 66

LET. VIII. *The Quakers politically and religiouſly conſidered.* 70

LET. IX. *The little knowledge in the miniſtry, in applying enthuſiaſm to national advantage.* 77

LET. X. *Liberty not the cauſe of genius in a nation.* 81

LET. XI. *Engliſh gallantry compared with the Italian and French.* 90

LET. XII. *Engliſh indelicacy in the married people.* 94

LET. XIII. *The ſhell philoſophy, and philoſophers, conſidered.* 98

LET. XIV. *The reception of Italian fidlers, and Engliſhmen of letters.* 106

LET. XV. *The ridicule equally ſtriking in the Engliſh believing impoſſible ſtories, as in the Italians believing in ſaints.* 110

LET. XVI. *The cleanlineſs internally and externally of Engliſh and French women compared.* 115

LET. XVII. *The deſcription of the country in England.* 121

LET. XVIII. *Liberty much talked of, and leſs underſtood in England, than in any other country.* 126

LET. XIX. *The fates of different philoſophies.* 132

LET. XX. *A deſcription of ſome Welch cuſtoms.* 138

LET. XXI. *Engliſh behaviour to their ſervants.* 146

LET. XXII. *Engliſh preference of ſingularity in the man, to excellence in the production.* 149

LET. XXIII. *On the neceſſity of eſtabliſhing academies of painting and ſculpture in England.* 153

LET. XXIV. *All churches agree in anathematizing one another.* 161

LET. XXV. *A deſcription of a very ſingular character.* 165

LET. XXVI. *The folly of ſearching after antique vaſes, and adoring ſaints equally ridiculous.* 175

LET. XXVII. *The analogy between the miniſtry of E——d, and that of Venice.* 181

LET. XXVIII. *The French defective in the organs of hearing, and the Engliſh in ſight.* 189

LET.

LET. XXIX. *On the cauſe of diſcontent in England.* 193
LET. XXX. *Compariſon between the Engliſh and Neapolitan common people.* 199
LET. XXXI. *Deſpotic ſtates bear vaſt riches, better than free.* 203
LET. XXXII. *Continuation of the ſame ſubject.* 208
LET. XXXIII. *On the various effects which Italians have produced over Europe.* 213
LET. XXXIV. *On Voltaire's miſtakes relating to literature in England.* 217
LET. XXXV. *On the revolution of the periods of nature, and cauſe of genius.* 220
LET. XXXVI. *The effects of printing in England.* 127
LET. XXXVII. *On the French and Engliſh language as adapted to muſical compoſition.* 232
LET. XXXVIII. *Continuation of the ſame ſubject.* 237
LET. XXXIX. *On the miſtaken manner of dreſſing by the Engliſh ladies.* 244
LET. XL. *Shakeſpeare and the French theatrical writers compared.* 250
LET. XLI. *A compariſon between military and learned men.* 261
LET. XLII. *The taſte of England at preſent in architecture.* 266
LET. XLIII. *On the Engliſh taſte in gardening.* 271
LET. XLIV. *Why Shakeſpeare, the greateſt writer, was conſidered as a bad player.* 276
LET. XLV. *Mr. Garrick conſidered as an actor in the character of King Lear.* 282

BOOKS Publiſh'd by *Wm. Williamſon*.

A View of *Newton*'s Philoſophy, with Cuts, 8vo. bound 3 s.

Blainvelle's Travels, 2 Vols. 8vo. bound 6s.

Harris's Life of K. William, fol. with Cuts.

The Works of J. Hutchinſon, being a Summary of his Diſcoveries in Philoſophy and Divinity, bound 2s. Greaves's Works.

Elihu, or a Comment on Job, by W. Hodges, D. D. bd. 2 s. Life of Grotius.

Tull's Huſbandry with Cuts, 8vo. bound 4s. 4d.

Rollin's Arts and Sciences, 3 Vols.

Hiſtory of the Puritans, 4 Vols. 8vo.

Duncan Forbes's Works, bound 2s. 2d.

Towers's Cumberland, 4to.

Abp. Tillotſon's Works, 6 Vols. bd. 9s. 9d.

Pope's letters 2 Vols. 12mo. bd. 3s. 9d. half.

Walker's Art of Teaching.

Hiſtory of the Houſe of Naſſau, bd. 1s. 8d.

Stanhope's T. à Kempis, with Cuts, bd. 3s. 3d.

Salmon's Geographical Grammar, bd. 6s.

Prior's Works, 2 Vols. bd. 3s. 9d. half.

Fleetwood's Relative Duties, bd. 1s 1d.

Fuller's Proverbs, bd. 1s. 1d.

An Analyſis of Ld. Bolingbroke's Works, 6½d.

Montaigne's Eſſays, 4 Vols. bd. 12s.

BOOKS Imported. *Butley*'s Bible in Nos.

Birch's Hiſt. of the Royal Society, 4 Vol. 4to.

Ray's Remains. *Leighton*'s Select Works.

Whiſton's Joſephus, 4 Vol. *Whiſton*'s Life, 2 Vol.

Glaſſes Confectionary. *Thule*, 2 Vols.

Naval Chronicle, 3 Vols. 8vo. with Cuts.

Norden's Travels with Cuts. *Lucas*'s Works, 2 Vol.

Van Egmont's Travels, 2 Vols.

Polygraphical Dictionary with Cuts, 2 Vols.

Meaſurer's Jewel. Voltaire's Eſſays.

7 OC 63

LETTER I.

To the Revd Father FRANCESCO MOLA, *at* Rome.

Dear SIR,

NO compliment, however well turned in its expreſſion or elegant in its conception, can impart a more flattering idea to an Engliſhman, than that which compares him with an old Roman; the valour, prudence, love of liberty and his country, with thoſe other eminent qualities of our illuſtrious predeceſſors, are the attributes which he receives with moſt delight.

IF a foreigner, in company with a member of parliament who had that day ſold himſelf and his country to the inclinations of a pernicious miniſter, ſhould compare the ſenate of Rome to the houſe of commons of Great Britain, he would ſee him with a ſenſible joy ſpreading over his face, a civility in his actions and expreſſions, forgetful for one moment that he had revolted from the virtue of his anceſtors and committed the moſt flagitious action belonging to man.

THERE was perhaps a time when theſe iſlanders might with much juſtice aſſume the likeneſs of thoſe Romans who lived in the moſt flouriſhing and virtuous moments of the Roman ſtate. When integrity was the greateſt honor, poverty no ſhame, and the ſervice of their country their higheſt ambition, and deemed their moſt exalted virtue; but theſe are greatly deceived if they imagine the preſent race reſembles the former.

BELIEVE

BELIEVE me, Sir, the miſtake lies only in the point of time. If you advance more forward in the dates of the Roman empire, the reſemblance is extremely remarkable; that venality which once raged in Rome reigns here with equal diſtinction at preſent, and when I leave London, I ſhall pronounce with as much truth as Jugurtha did at leaving Rome, *Urbem venalem et maturè perituram ſi emptorem invenerit.*

IF one may be allowed to judge of the different periods of the moral character of a nation, and compare them with another whoſe race has been ran through all the various ſtages of the courſe, the Romans in the time of Sylla were like the E—— of this preſent hour, in the corruption of their hearts and their diſpoſition to venal influence; and the ruin of this g——t is near the ſame date, proceeding from the ſame cauſe.

NOT that I mean to ſhew or imagine that things will proceed or terminate in this kingdom exactly as they did in Rome, though the c——n is totally perverting from its original plan.

THINGS are not ſufficiently alike in nature, eſpecially thoſe which are compounded of ſuch numerous parts as thoſe that form a government, to permit a parallel between the progreſſive ſtates of any two conſtitutions, one of which is already ruined, and the other advancing a great pace; and yet there is analogy enough to predict the deſtruction of a preſent government by manners prevailing in it ſimilar to thoſe which ruined a former.

FROM this it is, that the antiminiſterial part of

of this kingdom keeping in idea the progreſſion of the Roman ſtate too cloſely parallel to the Engliſh, and forming no certain judgment from principles and manners now actuating and exiſting, conclude, that becauſe a proſtitute venality was the ruin of Rome, and a ſtanding army the executive power; that England muſt be ruined by a ſtanding army alſo, and that as Rome fell under the ſubjection of one arbitrary man, the fate of this kingdom will terminate in like manner.

To me it appears, who ſee things, or at leaſt endeavour to ſee them, in a light which a native generally too prejudiced is leſs likely to behold them, that the ſtanding army of England will ſcarcely be the inſtrument of changing the conſtitution of this kingdom, or a monarchial ſtate the firſt alteration it receives.

In order to make an army oppreſs their fellow countrymen, it ſeems neceſſary that it ſhould be much inured to conqueſt, and detained long abroad in the kingdoms which they ſubdue, exerting a deſpotiſm which the victor too often aſſumes over the conquered; by this new habit the temper of the whole ſoldiery becomes changed: thence indeed by an ambitious general it may be led to enſlave the land of its nativity, abſence having weaned them from that tenderneſs which they originally cheriſhed for their native country; a long exerciſe of power over thoſe they have vanquiſhed will totally eradicate the love of equality with thoſe amongſt whom they were born.

From this it ſeems to me it aroſe, that the

Romans inured to conqueſt and power in the different parts of the world, under the command of *Cæſar* in Gaul and other generals in different parts, drowned all love for their country in the deſire of power, and deſtroyed one another with as little remorſe as they did a Gaul or an Aſiatic.

How the Britons ſhould arrive to this exceſs is not eaſy to conceive; they can ſcarce be led to conqueſt any where and long enough detained from home, to forget their native land by the exerciſe of power. Beſides this, humanity towards the vanquiſhed is every where at preſent ten times greater than it was in the days of Rome; and conſequently an arbitrary diſpoſition leſs obtained by reſiding in a conquered country than atthat time.

ADDED to this, that unleſs the army be commanded by the king in perſon, or ſome one nearly related to him whoſe intereſt is inſeparable from that of the reigning prince, there cannot be much to fear; the general who has led the troops to conqueſt in a ſtrange land will ſcarcely lead them to rebellion in their native ſoil; there general ſubſiſts too good an underſtanding between the commander and potentate to form the leaſt ſuggeſtion of his ſetting up a ſeparate intereſt; and increaſing his ſovereign's power would would probably loſe his own. Tho' the ſoldiers are induced to love the prince under whoſe reign they conquer, notwithſtanding he never enters the field of battle, as well as the general by whom they are led to it, connecting each in the cauſe, yet is there little to fear from that union. Queen *Anne* ſhared the glory of conqueſt and eſteem with

with the Duke of *Marlborough*, and every old ſoldier joins them in his praiſes, and yet they would not have made her abſolute. For theſe reaſons it ſeems only neceſſary that the king or ſome other nearly related to him be not the commanding officer, and England has nothing to dread from a ſtanding army, mixed as it is amongſt its own countrymen, and its officers generally from the beſt families.

In truth, Sir, to me there does not appear to be the leaſt dread of the loſs of liberty from the army of England; the intereſt of the exiled family is almoſt extirpated, no Engliſhmen will contend in their favour who can make head long enough to create a mortal antipathy in each party, which might terminate in the ruin of both, and abſolute power: competitors for kingdoms are comets which bring plague, peſtilence, and ſlavery to the natives, let which ſide will prevail; and tho' this nation has been moſt amazingly reſcued from tyranny by the indolence and inactivity of *Richard Cromwell*, who with the ſpirit of a man might have been abſolute as his father; and by the timidity, want of munificence and change of religion in *James* the ſecond; yet the ſame conſequences are by no means to be always expected.

A CONTESTED kingdom renders the conqueror abſolute in general, and the vanquiſhing and vanquiſhed party are alike ſlaves in the ſecond generation. For this reaſon, if there was no other, I think that a revolution ſhould never be attempted but to prevent tyranny; for tho' this favourite people has preſerved its liberty by revo-

lutions, yet if a calculation could have been made à priori of the probabilities, whether liberty would have been increaſed or not by thoſe tranſactions, it would have appeared ten to one againſt that which happened in the end? Where then was their wiſdom? And what reaſon have they to expect this ſuperior favour of heaven above other nations will always attend them? Is it worth while then for two parties to contend when each muſt ſooner or later ſuffer by the conteſt? Or are two men tho' both kings worth all the bloodſhed of a civil war, when nothing is to be expected by the change which may improve the condition of the inhabitants. I am, &c.

LET. II. *To the Rev. Father* ANGELO BONCARO, *at* Rome.

Dear SIR,

IT has been frequently remarked, that the happineſs of individuals does not depend on poſſeſſions, and that the labourer enjoys the delights of eaſe and ſleep, with a pleaſure unknown to thoſe who live in continual inactivity: One day of relaxation from toil is taſted with rapture, by thoſe limbs which are exerciſed in labour all the other ſix; ſleep is extacy to fatigue, and plain food delicious to the hungry: Whilſt all theſe are paſt over, unaffecting the hearts or ſenſes of thoſe who live in one continual reſearch of that which fails them in the poſſeſſion.

IN like manner every people forms the idea of felicity from what it perceives in itſelf: The Engliſh are not more confident; that this iſland from

from Tweed to the Land's-end, Scotland is excepted, is the moſt inviting ſpot of the univerſe, than the Laplander, who freezes beneath the arctic circle, or the Negro who burns upon the torrid ſands of Guinea, are of the places of their nativity.

If this be a weakneſs, it is a beneficial one; it reconciles the inhabitants to the place of their reſidence, and peoples the globe in a thouſand places, which muſt have been otherwiſe left a deſert.

Yet probably it is no weakneſs in the nature of man, but the abſolute and real condition of being human creatures: the ideas we receive from external objects, and internal ſenſations, form and compoſe the actuality of the ſoul, and theſe naturally make the pleaſures of our lives. Cuſtom and education are the baſis of our judgments; things are conſidered right or wrong, true or falſe, more as they refer to theſe two parts in us, than as they are in their real nature. Abſtracted truths are the conceptions of very few underſtandings, whilſt thoſe of relative ones, are general to all minds: the beauty, happineſs, underſtanding, of all nations are examined, as they relate to each individual, tho' imperceptibly, and determined to be more or leſs excellent, as they tally with the ideas which we have formed upon theſe ſubjects; ſelf ſteals into all our reſearches, and eſtabliſhes our judgments relating to mankind.

If this be true, that cuſtom and locality form our ſouls and their pleaſures, it of conſequence makes us diſlike or condemn thoſe which differ

from us; therefore, whilſt an Engliſhman wonders how an Italian can live in a land of popery and ſlavery; the Italian admires at the exceſſive libertiniſm, and want of all religion and police which prevails in this kingdom; in this light it appears, to thoſe Engliſh eyes who are accuſtomed to ſee our worſhip in ſuch exceſs, carried into idolatry and arbitrary power, according to Engliſh judgments; and to Italians their liberty is licentiouſneſs.

METHINKS liberty is but another name for eaſe; where the mind is in tranquillity under the government in which it lives, the inhabitants may be denominated free, at leaſt they cannot be termed ſlaves, where the chains are not felt.

EVERY Engliſhman's notions of happineſs is included in riches; for that reaſon, where-ever they travel, they conclude all the world are more or leſs happy, as they are more or leſs wealthy. When they ſpeak of the deſerted towns of Italy, they talk of their inhabitants as the moſt miſerable of all people, becauſe they are not rich; trade, commerce, and buſtle, are their inſeparable and eternal notions of felicity: The quiet, ſedentary and contented man, is conceived as unhappy, becauſe he is not in conſtant activity; whereas I believe, that the pain in getting riches, is ſeldom balanced by the joys they bring with them.

IN truth, money is all that is zealouſly purſued in this nation; the inhabitants have placed the whole ſum of human bliſs, in the poſſeſſing it; not conceiving that the mind of man may draw conſolation and exſtatic joy from other objects, with more eaſe and certainty.

WHEN

WHEN theſe people, on their travels, ſee a poor Italian pouring forth the warm devotion of his ſoul, before the image of his patron ſaint, they conclude him a fool, or a deluded bigot, becauſe he can draw no advantage from this image, which is inanimate and void of power; they laugh at this as idolatry, not once conceiving that the rapture which fills the ſoul of this devotee, is as real and effectual joy to him and his conception at that time, as if the image was impowered with all the acts of creation: yet theſe very men ſhall approve of the perſon, who, in commerce, ſweats thro' the day, and paſſes the night ſleepleſly, or of him who demeans himſelf to act the loweſt character to an idol miniſter, in hopes of that gold, which each is frequently diſappointed of; or, if they lay their hands upon it to take poſſeſſion, feel every parting ſhilling going from their fingers, like vitality from their hearts.

THE idolatrous adorer of gold is frequently deceived, if not always, in one ſhape or another; the religious devotee never: if he receives not the boon he aſks, he always riſes from his knees with more happineſs, than he fell upon them; and, ſuch is the fabric of the mind of man, finds eaſe in aſking, tho' diſappointed, and continues that devotion thro' a whole life of penury, happy in his religious diſpoſition.

THE miſer can never find eaſe in diſappointment, and tho' he poſſeſſes what he adores, to a man of his temper gold can afford no more of what the world generally admires, than the ſtatue of the ſaint does to the religious: the miſer dares not touch the ſacred hoard, and the mar-

ble cannot give. Thus, in each inſtance, it is the belief only, that each object of their devotion has the power of beſtowing, which communicates their happineſs, and no real reception in any other manner from either of them.

If we place liberty in the room of felicity, and examine whether the being ſlaves to the paſſion of wealth, and goaded on to the obtaining it, is not as painful as that of being ſubjected to the religion and laws of monarchic ſtates; taking into the conſideration the effects of cuſtom, education, and belief, ſhall we not find that thoſe people are as free as the Engliſh, at leaſt as eaſy, chearful, and contented? This tho' not the ideal liberty of a Britain, is the true one of human nature; in which, freedom and eaſe are the ſame things, and the power or the paſſion which domineers over us, is equally a tyrant, whether ſeated without on a throne, or inwardly in our hearts.

For my ſelf, I truly ſay it, were it in my power to chooſe which of thoſe paſſions I would poſſeſs, the love of God in penury, or the love of riches in poſſeſſion as a miſer, even for the joys of this world, were they to extend no farther; I would ſeize the firſt, and renounce the latter: every diſappointment on earth, the devout mind converts by hope into rewards in heaven; and every diſappointment to the adorer of gold, is real torture.

I am therefore ſatisfied, that devotion yields more joy to the natives of Italy, than wealth does to thoſe of England; and that the poor of each nation have no kind of compariſon in their hap-

happineſs; theſe of L——n having loſt all influence of religion, and almoſt forgotten that there is a God, at leaſt in practice; whilſt thoſe of Rome draw conſtant happineſs, from his eternal preſence.

To the philoſopher it remains to decide, which is the moſt reaſonable way of paſſing life? Not to the Engliſh wiſeman, who trying every ſin le object of the various faculties of man, by what he calls reaſon, which is wealth, in this inſtance, judges truly of none: but to that man who knows human nature, its variety and weakneſs, its paſſions, ſenſes, and ſenſations, the fallibility of its judgment and partiality to particular cuſtoms, and what it muſt enjoy to be at eaſe; to him I fanſy, the difference of happineſs will not be ſo wide, as the Engliſh conceive it, between the enthuſiaſtic poſſeſſor of the Romiſh religion, and greedy aſpirer after Engliſh riches; if it ſhould, I own myſelf miſtaken, and recal my opinion; and yet believe me, ſuch is the depravity of man, I am perſuaded, that the catholic Italian will renounce his faith, and patron ſaint, ſooner than the Engliſhman his purſuit of money, with a view of finding happineſs in the change.

I am, &c.

LET. III. *To the Rev. Father* DOMINICO MANZONI, *at* Rome.

Dear SIR,

PERHAPS no nation has produced greater geniuſes, in many parts of literature and knowledge, than this from whence I write this letter;

letter; their philoſophers, poets, and mathematicians, are eſteemed and ſtudied every where; and a reputation of learning attributed to them, beyond the other kingdoms in Europe. It is beſides this, the peculiar honor of the individuals, that their productions have been owing to the force of their own genius, unaſſiſted and unencouraged by any thing from the throne; even to this hour, there is not a ſingle penſion given to any one, as the reward of literature, unleſs it be to that apoſtate ***** of our order, who having revolted from the religion he profeſſed, and diſengaged himſelf from all the vows he had made (a liberty Sir Thomas *More* thought that no man could conſcientiouſly diſpenſe with) receives a penſion of two hundred pounds a year as long as he ſhall continue to write the lives of the *****; a very ſterile ſample of which he has already given to the public: how long this will continue, you will judge from the nature of the man; you would be delighted with the artifices which he has made uſe of, to imprint a belief of his being in continual danger of death from the hands and machinations of our order; it would not be ſurprizing to me, if I ſaw him Archbiſhop of Canterbury: So greedily thoſe ſenſible people ſwallow the improbable accounts he gives them; they believe a man, who thinks himſelf bound by no oaths, becauſe he has a mind to keep none, and that change of ſentiment diſſolves all obligation, is yet candid enough to tell nothing but truth in the tales he recites to them of cruelties tranſacted in the inquiſition at Rome when he

he was an Officer in it, a thing impoſſible for any Jeſuit to be; after this can they laugh at catholics who give credit to the miracles of ſaints, and be ſurprized at the populace being in devotion before their ſhrines?

From this neglect of learned men it is, that the preſent decline of literature is ſo great: The men of letters have nothing but that harpy, a bookſeller, to give them bread; and is it poſſible that an author will for the ſake of honor alone ſtarve, whilſt he is giving the laſt finiſhings to his productions by repeated reviſals, for which he will not obtain one ſhilling better price? Can the *nonum prematur in annum* find entrance here?

It is a ſcandal to the nation, ſince letters have given the kingdom its greateſt reputation, that thoſe who deſerve well on that account, ſhould be conſtantly haunted by that fiend neceſſity; and whilſt they are labouring for the inſtruction, happineſs, and entertainment of others, be deprived of all theſe themſelves.

Every thing that does not come from the hands of a genius, is either diſeſteemed, or pretended ſo to be: like the late king of Pruſſia in his tall troops, this nation receives none, of the common ſtandard. A genius will ſhew itſelf, it burſts ſpontaneous like flowers from the earth: it is a native of this clime, and therefore requires no artificial culture to bring it to perfection: This is the common talk of all; and yet the naturaliſt will tell them, that very few flowers in this varying clime blow well, without being

cheriſhed and ſheltered from the ſudden blights and froſts which are natural to it.

THEIR neighbours the French are of another ſentiment; the academy of ſcience furniſhes twenty penſions to men of genius; and their other academies honours and favourable reception to their members alſo; ſcarce a writer of note, who is not at his eaſe, remains unrewarded. The celebrated *Marivaux* and *Crebillon* have been each very lately remunerated by the Marchioneſs of ——, who does honour to the monarch that takes her to his arms, and effaces every reproach by the favour which ſhe ſhews to learned men and artiſts. It ſhould be declared high treaſon for a king of any nation to have a miſtreſs, or be ſerved by a domeſtic, that is not a native of that land they live in.

SOVEREIGNS who feel leſs controul than their ſubjects, from all kinds of inclination, are more liable to purſue their deſires than other men; indeed, ſpeaking humanly, they will and muſt be allowed in it; but then their follies ſhould be converted to as much uſe as poſſible; and what they give their favourites, ſhould return to the people. The ſun which robs the fields of their fragrance by exhalations, reſtores it again in dews and friendly ſhowers, to the refreſhing thoſe flowers which it parched in the zenith of its heat, and does not ſuffer them to be wafted to other lands, and denied to thoſe fields which firſt yielded them.

IN this nation a man of ſenſe has very little power of aſſiſting himſelf, and improving in polite company; there ſcarce remains a perſon of diſtinction

diſtinction who pays regard to men of letters; the ladies, who have good natural capacities, have not yet imitated the French, in what would be more laudable than following the cut of a cap, or the dreſſing their hair, the preſiding at their own aſſemblies: there men of letters might meet, converſe, and learn purity of manners, elegance of converſation, and decency of raillery, from the reſpect which men naturally pay to the preſence of a polite woman. It is the ill fate of this nation, to borrow the follies of France; and the good fortune of the French to adopt the excellencies of this iſland: You will ſuggeſt then from this continual intercourſe, what judgment threatens this kingdom, and what a glorious revolution there will arrive at laſt.

If genius furniſhes a man with ideas, it is education which affords them their dreſs; not that of ſchools and colleges, where the deſire of following the ancients in their very expreſſions, as near as two languages will ſuffer it, deſtroys the originality of thinking, which ſhould appear in all writings, and gives that the air of copy and plagiariſm, which the knowledge of the world would otherwiſe have rendered new and original.

From hence it is, that thoſe men of ſtudy who have written on familiar ſubjects, have drawn the characters in their works with a mock exalted and ſtiff out-line, like the drawings of Albert Durer; and thoſe who have never ſtudied the claſſics, but written from what they call life, are too low, finical, and familiar, without that

alert

alert and eaſy grace which is to be ſeen in the paintings of Watteau. The firſt have deſcribed mankind as it is ſeen in moſt moral authors; the good unallay'd with weakneſs, the bad unimproved with virtues: The other as it generally looks in nature unexalted by ſuperior touches of genius and underſtanding, an uniform nothing in nature, like cyphers without a firſt figure to add value to the ſum; an every moment's object totally improper for entertainment or uſe.

THIS ſeems to be the true reaſon why ſtrangers complain, that the writers in this language are deficient in a certain grace and elegance, which are to be found amongſt the French and Italians, at the ſame time applauding their ſtrength of conception and hardineſs of expreſſion; the ſeeds of genius ſhoot out ſtrong in this ſoil, but the pruner's hand is not ſufficiently employed to make the plants bear the moſt exquiſite fruit to foreign palates. If the manners, and way of life in this iſle, ſhould change to that which is known abroad; the women dictate elegance to ſenſe, and grace to behaviour, and genius once more reviſit this land, we may yet ſee the other nations of Europe ſurpaſſed in all the parts of fine writing.

ADIEU. Recommend me to——I am, &c.

LET. IV. *To the Rev. Father* FILIPPO BONINI, *at* Rome.

Dear SIR,

IN my letters to you, I have frequently hinted how deficient the police of this nation is, in the knowledge of laws which may prevent indecen-

indecencies, outrages and theft; but to do all mankind juſtice, if the legiſlative capacity fails in this reſpect, it excells in another; if the E—g-l—ſh are not much reſtrained from deſtroying themſelves and others, they are greatly encouraged to increaſe their ſpecies by every incentive to propagation. The number of the inhabitants makes the riches of a kingdom: of conſequence, the miniſter who encourages the propagation of mankind ought to be eſteemed a true patriot, and lover of his country; and from all I have gathered from antiquity, none ever excelled the preſent of this iſle, in that particular branch of enriching a land.

MARRIAGES in general take ſome time before they can be compleated: Cuſtom has made a previous courtſhip neceſſary, of months or years; this is loſs of time, loſs of inhabitants, and loſs of wealth. In this nation, where the ſpirit of calculation is ſo much cheriſhed, where lives, hours and days are ſtrictly brought to account; and every minute's idleneſs enters into the computation of loſs and gain; where the ſabbath is look'd upon with an evil eye, becauſe it deſtroys one year's labour in ſeven; every delay comes into queſtion, and is conſidered as a loſs; for this reaſon all due encouragement is given to the increaſe of mankind, not by the old Roman law of the *Jus trium Liberorum*, but by an act againſt marriage, and by incentives to what is called ſimply fornication.

THRO' fear however, leſt ſo beneficial a ſcheme might languiſh and decay, objects are exhibited

exhibited to catch every ſenſe which may induce men to ſerve their country; every print-ſhop has its windows ſtuck full with indecent prints, to inflame deſire thro' the eye, and ſingers in the ſtreets charm your ears with laſcivious ſongs, to weaken you to the ſame employment, leſt you ſhould forget to what purpoſe you were born; for men are apt to forget their duty in this inſtance particularly. This is to know mankind, to ſerve a country, and be a miniſter; but as the night comes on, and the eye can no longer be ſolicited by viſible objects, there are innumerable women who walk the public ſtreets, and prompt their fellow-creatures with the ſoothing words of *my dear*, like Philip's ſlave remembering them that they are men, enticing them to their duty, and the enriching their country: The comedies repreſented on their ſtages have an excellent tendency to this patriot deſign, and all ſeems full of this uſeful intent. In this part of governing them, it muſt be allowed that the proteſtant legiſlators excel the catholic; liberty is the word; and therefore the harlots of England have full freedom to ſeduce all whom they can, and augment their ſpecies; whilſt ladies of this order at Rome are confined to one part of the city, ſhut up from the public good thro' a miſtaken notion that they ſeduce the unwary, and ſpread diſeaſe to the deſtruction of particular happineſs between men and their wives.

This popiſh invention, of reſtraining propagation, is abominable; it is directly a contradiction to the ſcriptures, which tell us to increaſe and multiply. Wherefore I hope his holineſs will

will iſſue a bull, which may aboliſh this reſtraint from the Roman ladies of pleaſure; and as the proteſtants of England have adopted the Gregorian ſtyle, tho' it was of popiſh invention, that you will in return follow their good examples, by ſticking the poſtures of Aretine in every window, and not ſuffering obſtinacy to oppoſe reaſon, becauſe it is proteſtant, give the ſame indulgence at Rome, which is to be found in London. At my return I hope to find every thing of this kind, as it is here; your ſtreets fill'd with harlots and libidinous ſingers, with full liberty to propagate our ſpecies by law and public encouragement, unfetter'd by matrimony.

I am, &c.

LET. V. *To the Rev. Father* FILIPPO LAURA *at* Rome.

Dear SIR,

WHATEVER may have been the cauſe of the decline of the Roman ſtate; it is not luxury which has been the ruin of this. Men are too apt to attribute the cauſe of things to ſome viſible object, which accompanies or precedes any change, and neglecting to examine within, miſtake the ſhadow for the reality. That nations are generally ruin'd when luxury prevails, may be true; but it is from the ſame ſource that luxury and ruin come together.

THE people of every ſtate that is poor, and driven to frequent diſtreſs, have no objects which can tempt them to eternal diſſipation; the ruling paſſions in that land, are the love of their

god, and the love of their country; the ſecondary, themſelves. The Swiſs, amidſt the delights of France, pines to death thro' pure love for his native mountains; and the Dutchman, worth a hundred thouſand pounds, ſighs for lands of gold and ophir. The only bond which can unite a whole nation are the two firſt, and the laſt is that quality which diſſolves this power of attraction: whatever is the intervening cauſe in a ſtate, that diſſipates the ſpirit of patriotiſm, or baniſhes the influence of religion, at the ſame time it lets the mind looſe to all kinds of depravity and deſtruction. However, Sir, when I ſay that the laſt paſſion is that which deſtroys a nation; I would not be underſtood to mean, that the love of ourſelves becomes culpable but in the wrong application and exceſs of it.

If we caſt our eyes upon two neighbouring nations, we may plainly perceive, that luxury does not ruin, nor parſimony in the individuals ſave a ſtate.

France, tho' it has been long practiſed in the higheſt luxury, in a much more refined and exceſſive way than is to be ſeen in England, or perhaps ever was known in any nation of Europe, has yet increaſed in power, extent, riches, and ſcience, ſince the introduction of that taſte amongſt them; and Holland has ſunk into contempt and ruin amidſt the greateſt parſimony, and moſt exceſſive meanneſs of ſaving: Hence it is evident, that neither luxury deſtroys, nor frugality ſuſtains a ſtate; but ſome uniting principle, which combining all the individual particles, moves the whole together, and imparts

a force

a force to the center, of the greateſt importance, when the maſs is once put into motion; it is this which preſerves the conſequence of a people; whereas each particle being let looſe, and diſunited, the whole moves without effect or regard. From theſe depend the good or evil of a nation; the firſt is a bullet which, driven from a cannon, from its union, acts with efficacy and import; the other ſmall ſhot, which diſunited, have no effect but upon ſmall things.

The love of money, whenever it takes poſſeſſion of the heart, declares war againſt all human nature. As the object of trade is the poſſeſſing riches; the more that purſuit is encouraged, the more will this love of money prevail, till at laſt it becomes the ſole motive to all actions. The Dutch, infatuated by the love of riches, have ſupplied the French during war with that powder and ball, which was to be the death and deſtruction of their own native troops the next day; and the higheſt ranks amongſt them have ſold themſelves, their towns, and nation's intereſt, till it is become contemptible to the French; and thus are undone without one ſpark of luxury having ever been lighted up amongſt them.

The French officer, loſt in luxury at Paris, no ſooner hears the drum beat to arms, but he flies to the field, and behaves becoming the braveſt man; his own honor and his monarch's glory form the union, and create incentives which actuate the whole nation to this behaviour. The Dutchman ſculks in his town, and contracted into himſelf, plods how he may draw

ſome perſonal advantage, and preſerve ſelf in ſafety from the ruinous circumſtances around him. Thus the firſt grows great with his country's greatneſs; and the latter, meanly conceiving he can create a particular advantage from that of his country, blinded by ſelf-intereſt ſees it ſink, tho' he muſt fall with it at laſt.

THUS parſimony does not ſave, nor luxury deſtroy a nation; it is ſome other diſpoſition, blended with either, which muſt ſave or deſtroy a ſtate. Every exerciſe of the love of wealth is accompanied with the idea of ſelf, in augmenting its own ſtores, and diminiſhing thoſe of others; or, which comes to the ſame thing, that of being richer than every one elſe: this diſunites every man from every other, creates a ſeparate intereſt in the breaſt of each individual, and increaſes the paſſion of ſelf-love, which it is the duty of every nation to diſcourage; it deſtroys the univerſal good by foſtering the private; thus nations become poor, whilſt the individuals gnaw their way thro' the vitals of their mother into immenſe riches, or, like young pelicans, live on their parents blood. Parſimony in the inhabitants of a country is a virtue, if they ſave from themſelves to ſerve the public; and, like the old Romans, empty their own coffers to fill thoſe of the national treaſury. This frugality ariſes from a different motive from that which robs its country to enrich itſelf. This laſt ſort of men eſteem their own nation preferable to no other, but becauſe in times of diſtreſs, they can enrich themſelves by its ruin. It is the moſt amazing of all things, what fortunes were

were made by thoſe men who during the late war joined with the m——r and their enemies, to plunder this kingdom by loans of money at treble intereſt, and aſſiſted in endeavouring to ſink that ſhip which ſcarce finds power of ſwimming at preſent, except the tameneſs with which this iniquity was permitted; theſe are the nation's friends, if we are to believe the Courtier and W***.

The idea of luxury in England, is ill underſtood; it does not deſerve that name; it is profuſion only, another ſpecies of ſelf: All that is expended here, at leaſt the greateſt part of it, is on the individual poſſeſſor. That of the table is at taverns, where each of the company pays for himſelf: In France the notion of liberality accompanies expence; the men of that turn impart to their friends and acquaintance, that which an Engliſhman beſtows on himſelf alone; the ten guineas, which this latter at a tavern ſwallows ſelfiſhly down his own throat at London, ſhall be communicated in Paris with gaiety and good humour to a company, who are entertained with politeneſs and eaſe; even noblemen of great eſtates and high places in this country, will meanly ſend a turtle, to be eaten at a tavern amongſt their acquaintance, club their five guineas with the others, and ſcuffle off large plates to be ſent to their ladies, who admire it extremely, but do not like that their good men ſhould have that liberality which makes the genuine characteriſtic of nobility, and entertain their friends at home. They tremble at the fatigue, poor women! and pre-

tend they cannot ſupport ſuch hurry; as if they were the cooks, obliged to dreſs it.

In France, luxury is combined with liberality; this keeps up the mind to its true ſpirit: In England, with avarice; which debaſes it to the laſt degree. It is the ſelfiſhneſs of the Dutchman, and not the pleaſure of the Frenchman, that threatens the ruin of this land, if ruin is to come from either of them.

Luxury, in the manner in which it is uſed in France, has the ſame effect that parſimony had in ancient Rome. In rich ſtates the national ſupplies are kept up by the conſumption of thoſe articles which form the luxury of a ſtate; and the liberality, with which it is given, preſerves a true ſpirit of generoſity in the minds of men.

In Rome, poor in its beginning, the national expence could be ſaved from the private alone; the œconomy of the individual was only able to ſupply the wants of the public, and the minds of the citizens were enobled by thus giving to the general good.

In England where all is ſelf, their profuſion as well as their parſimony, the mind is contracted and debaſed, and the nation declining from that cauſe. If the chevalier de St. G****e was not to the miniſter what the devil is to ſinners, it had been ruin'd long ſince: The one keeps many a chriſtian honeſt thro' fear, as the other has many a miniſter from taking too haſty ſtrides, to the placing themſelves in abſolute power: ſince the laſt rebellion, the eldeſt ſon ſecreting himſelf, and the other being turn'd

prieſt,

prieſt, the terrors from that quarter are much alleviated, and ruin advances with larger ſteps.

It is not in the luxury of eating alone, that this ſelfiſhneſs prevails; their collections of paintings, and other faſhionable ſtudies, are all for themſelves. In France and Italy, thoſe curioſities are made to ſhew how much the maſter is obliged to thoſe who think them worth their attention. In England, to tell you how much you ought to be obliged to the maſter that lets you ſee them; the difficulty is great which you muſt overcome to obtain a ſight of their curioſities, and the maſter conſiders it worth ten ſhillings, which the ſervant receives, and often times double that ſum: by this means a domeſtic in many families has as good an employment as many at court; and as much money has been paid for the ſeeing many houſes, as they have coſt in building.

Thus, it is not luxury which threatens this nation with ruin; it is that mean alloy of ſelf-love which is mixed in all the actions of the preſent generation, that is to be dreaded only on this account: the money which is ſpent, is not in the liberal and noble manner of their anceſtors; when public tables received men of wit and learning, as in the days of *Charles* the ſecond, and queen *Anne*; but in the purchaſe of boroughs, and in that company of fellows who are pimps to the ruin of their country: this contracts the nature of their ſouls into that of traffickers; the firſt m——r is only a larger broker than thoſe on the exchange, and deals in more pernicious commodities.

THERE are ten thouſand things which may be inſtanced, to ſhew the contracted ſpirit of this nation; no painter, however excellent, can ſucceed amongſt them, that is not engaged in painting pourtraits. *Canaletti*, whoſe works they admired whilſt he reſided at Venice; at his coming to London, had not in a whole year the employment of three months. *Watteau*, whoſe pictures are ſold at ſuch great prices at preſent, painted never a picture but two which he gave to Dr. *Mead*, during the time he reſided here. At the ſame time, Van Loo who came hither with the reputation of painting pourtraits very well, was obliged to keep three or four ſubaltern painters for drapery and other parts, whoſe pictures nine out of ten, from hurry and other things, are not better than the firſt ſigns which hang in the ſtreets; yet, every one trembled leſt his own ſweet face ſhould not be drawn by him. Self is the moſt delightful object which ſelf can behold; from this ſpirit it is, that painters of the ſuperior kind never find encouragement in this city, the connoiſſeurs of this nation will not give ſix-pence for the production of any man who paints in their own country, becauſe others can have the ſame performance; it muſt be the ſelfiſh idea of having what no other man has, which makes the pleaſure of the poſſeſſor, and not the true merit of the production.

THIS, tho' it extinguiſhes all advancement of the imitative arts in the ſublimeſt part of them, is of great uſe to the dealers in pictures; it has converted many a ſooty old woman into a *Rembrand*'s; *Raphael*'s, *Guido*'s, *Carrache*'s, and

and *Titian*'s, are to be found in every collection, undoubtedly belonging to theſe maſters, becauſe the godfathers who gave them theſe names are ſtill alive, and can anſwer for their being originals.

An Engliſhman of no note, thinks he cannot make you a more acceptable preſent than his own picture; as he knows that the deareſt thing on earth to himſelf, is himſelf, he fanſies he makes you the moſt valuable donation, in giving you that other ſelf; tho' the whole actions of his life have been without one inſtance of a good heart, or good underſtanding. Thus, in a thouſand inſtances of expence, all terminates in ſelf, and communicates a contracted and limited ſpirit; whereas, liberality added to expence, enlarges and exalts the mind: the one reſembles that peculiar power of attraction which belongs to particular bodies, that drawing only to itſelf, diſſolves and counter-acts the general union; the other, that power which, diffuſing its influence every where, holds firmly together the univerſal frame of nature, which is liberal and productive of all the benefits we receive. Adieu, I am, &c.

LET. VI. *To the Rev. Father* Lorenzo Franciosini, *at* Rome.

Dear Sir,

NOTHING is more the ridicule of the people of this nation, than that ſet of idle drones, as they are pleaſed to denominate thoſe men, who, dedicated to the good of mankind, give

give themſelves up to the ſervice of religion; they deſpiſe from their ſouls, a people who can ſuffer ſuch uſeleſs members in a nation, beings who live on the toil and labour of other men.

I SHALL not enter into a vindication of theſe pious men, the reflections of proteſtants affect them not, and you and I want no conviction of their utility.

ALL that I ſhall remark is, that the ſole objection to theſe orders, ariſes from their being devoted to religion; change that name, and as great a proof of weakneſs is to be found amongſt theſe ſharp-ſighted philoſophers of England.

FOR inſtance, put ſine-cure places and trade in the room of religion, and Eaſt India company in that of monks, and it will appear that the people of England are at preſent greater dupes to the Eaſt India Directors, than ever they have been to the clergy at any time.

IN the moſt reigning hour of the catholic religion, when the clergy had ſuch great poſſeſſions and power, the money which came into their hands remained in the kingdom, the poor and many others received aſſiſtance from it; it is certain theſe churchmen lived in great affluence and ſplendor at that time.

AT preſent, the gold and ſilver which is gained by commerce, from the weſtern world, is exported by this company, for teas, china, and other uſeleſs commodities; thus, the other merchants work to enrich this kingdom, and this company to impoveriſh it for their own private advantage; many millions having been exported, and totally annihilated with reſpect to the

the nation, ſince the eſtabliſhment of this pernicious company. Is this convent of directors leſs pernicious, than thoſe of the monks were formerly? or, is their ſplendor and affluence more moderate than thoſe of the clergy? If the latter received too great a revenue, they exported leſs, and conſequently were leſs prejudicial than theſe gentlemen in that reſpect.

YET ſuch is the ſhort ſightedneſs of the preſent adminiſtration, that this company is encouraged to the nation's ruin, and the people tamely ſee a ſet of men ſelected from the reſt, making them their property, and wallowing in riches: unleſs I am miſinformed, the whole profit of this trade riſes from what is imported and ſold to their fellow-country-men, and not on what is carried abroad.

DOES not this appear as ſilly, and ſhew as great an infatuation, as being ſubjected to the artifices of prieſts? And if trade was fallen into as much diſgrace as religion, would it not appear as great a reflection on the underſtanding of a nation, to be the property of an Eaſt India director, as of a capuchin fryar? For this reaſon, unleſs the m——y, and this company, drew ſome reciprocal advantage diſtinct from that of the public, this inſtitution had long ſince been aboliſhed; notwithſtanding this may be the mutual advantage of the above mentioned men, it is become the people's intereſt to reform this power, and the abuſe of it, at much at leaſt as it was that of the power of the clergy, at the reformation; without it, as it appears to my eyes and to thoſe of father * * * * * who is well inſtructed

ſtructed in theſe affairs, this nation muſt be undone without another enemy.

If he informs me right, there have been forty millions of money coined ſince the reſtoration; of which ſum there remains circulating in the hands of the natives, at the higheſt calculation, not more than fourteen millions, and according to ſome not more than twelve.

Thus, it is plain that the trade of the Eaſt Indies, and ſome other means which may be hereafter explained, have drained this nation continually of its caſh; the pool has been running out at the lower end, as faſt as it has filled from the ſource. Since the eſtabliſhment of the Eaſt India company, this nation has only increaſed in viſionary wealth, by jobbs and loans in times of neceſſity, there being, according to ſome well founded computations, as much wealth in the kingdom, at the expulſion of *James* the ſecond, as at this moment, and ſcarce any taxes; the whole being no more than two millions annually levied.

The veil which covers this diminution of caſh is the bank, which lending to the miniſter paper in the place of money, and it being received as ſuch in all payments, conceals the eſcape of that ſpecie which is continually deſerting this land; till at laſt it will become too viſible to be unobſerved, and too great to be remedied.

To ſay the truth, his holineſs drew large ſums of money, during the reigning of the catholic faith, from this iſland; but then the German ſubſidies are as fatal at preſent, as the glory of the church was at that time; and of what conſequence

ſequence is it to the ſubjects of this nation, whether electing and ſuſtaining an emperor of Germany, or a Pope at Rome, plunder them of the fruits of their labour?

THE making a king of the Romans is to a Briton as ridiculous an object in itſelf, as recovering the holy ſepulchre from the hands of the Saracens, and a cruſade not more viſionary, than the ſuſtaining a ballance of power in Europe.

THE ſpirit of religious warfare is loſt, and the latter remain to lull the people, and ſqueeze the money from them with leſs reluctance: thus this nation, however it may value itſelf for its being enlightened in philoſophy and good ſenſe, is in fact, all prejudice a-part, as weak in intellects, and as much ſubjected to deluſion in the days of *George* the ſecond, as before the reformation in the days of *Henry* the ſecond, and *Thomas à Becket*; the object is changed, but the folly remains, and the latter will probably prove more fatal than the former.

FROM all I can perceive, the getting free from prieſts has duped the inhabitants to Eaſt India companies, bank and South-ſea directors, ſinecures of great profits, deceits in public offices, and German ſubſidies; and tho' the ſituation of the kingdom may flatter the mole-eyed with ideas of liberty unknown to their anceſtors; yet, to their m——rs and their agents they are at preſent as great ſlaves, as to the kings and clergy before the reformation. I am,

Moſt ſincerely.

LET.

LET. VII. *To the Rev. Father* FRANCESCO SANSOVINO, *at* Rome.

Dear SIR,

THOUGH you have often heard of the various characters which are generated in this iſland, it is impoſſible to feign to yourſelf one half of the oddities which are to be found amongſt the inhabitants; checked neither by religion nor policy, each runs into extremes, and the ruling whim, or reigning paſſion, takes up all his time, and his whole behaviour. From this latitudinarian manner of thinking, here is greater variety in men of the ſame kind, than is to be found beſides upon the globe: the men of pleaſure are all of the ſame ſtamp, in Italy and France; in this country there is ſome varying vein, which characterizes one from another: tho' the purſuit may be the ſame, yet the manner of taking and enjoying the game makes ſome difference in each of them.

In the law, phyſic, divinity, and trade, tho' there may be every where ſome original difference that decides to which each man belongs; yet there is ſome ſecondary diſtinction, which makes every individual more original in this land, than is to be found in any other country.

To me, who have long reſided in this iſle, there ſtart out every day new characters, which I have never ſeen before. Not long ſince two diſputants in a coffee-houſe caught my attention; one ſuſtained with great humour the miſchief, which had been brought into the world by philoſophy

philoſophy and learning; the other how much theſe ſtudies added to the dignity of human nature: The firſt proteſted, that in his opinion there were but two uſeful books in the world, which were the Bible and an Almanac. Men, ſays he, cannot well do without knowing their religion, and the day of the month; but as to all commentators and expoſitors of the ſcripture, they ſhould be committed to the flames. A religion once eſtabliſhed, ſhould be complied with; and the object of a nation's faith once ſettled, ſhould no more be examined than the right of the prince, to whom a man has once ſworn allegiance.

To what other purpoſe have all the learned theologiſts and philoſophers publiſhed their ſeveral ſentiments, but to diſturb the heads of others who read their works, and believe they underſtand them; the laſt have reaſon'd themſelves out of the truth of a ſmall underſtanding, into the errors of what they think a greater, and like dwarfs who undertake to carry the burthens of giants, ſinking beneath the weight which becomes intolerable, are aſhamed to ſhew their weakneſs, by acknowledging that the load is too heavy for them.

What advantage have all your writers on the ſcriptures brought to chriſtians, continued he? The ſpirit of diſpute has devour'd the ſpirit of devotion, and we want another revelation to bring back the minds of men from the various ways of thinking, and ſects of chriſtianity, as much as that revelation was neceſſary to deſtroy

all

all the futile and claſhing ſects of philoſophers amongſt the ancients.

OUT of one plain truth they have produced a thouſand errors, all under the ſanction of infallible truth, and yet each of theſe truths is denied by the followers of the others: thus, each ſect being avow'd as true by ſome, and falſe by others, it comes to paſs, that every ſect is at once both true and falſe; a rare concluſion on a matter of ſo much conſequence to mankind, as the religion of a nation. To theſe men of philoſophy we are indebted for this abſurdity; all which would have been avoided, but for theſe ſingular judgments, which differing from the vulgar, are called wiſe, tho' perhaps the leaſt intitled to it amongſt men.

I KNOW, ſays he, that theſe wiſe heads and their followers aſſert, that the ancients permitted all opinions in their religion, and therefore had no diſputes about it; but this is a miſtake, the ancients of the ſame kingdom never differed about the genealogy or worſhip of their gods, nor attributed to one, what belonged to another; the worſhip of *Jupiter* was the ſame by all the Romans, and no one ever attempted an innovation; they never ſuffered it to be diſputed, whether a god, received as ſuch by the nation, was a god or not; or whether his temples ſhould ſtand eaſt and weſt, or north and ſouth; nor would the ſtate ſuffer a ſet of ſwivel-headed bigots or falacious free-thinkers, to alter the worſhip of their deities, or change a national religion to pleaſe the fantaſtic imaginations of a fanatic cobler or thinker, whoſe impudence had thruſt

thruſt them into the intermeddling with the affairs of religion.

WHAT has *Locke* done to human underſtanding, but puzzle ten thouſand ſculls which would have gone to their graves undiſturbed but for him, and let looſe millions of tongues, to prate about the human underſtanding, of which they have not the leaſt comprehenſion.

SIR *Iſaac Newton* has made more coxcombs than all the dancing-maſters and mammas of London; every prig has him in his mouth, who never underſtood one of his problems, and nothing but demonſtration can convince theſe gentlemen, in things even where demonſtration is not to be obtained.

To me it ſeems neceſſary, that as in the affairs of gold and ſilver, there are officers eſtabliſhed to examine into the vaſes and other utenſils made of theſe metals, to ſee if they are genuine; ſo there ſhould be others, deſtin'd to inſpect and decide what underſtandings are proper to be truſted with ſuch authors, and not permit the moſt abſtruſe and difficult matters to fall into the hands of every pretender to thinking.

IN my opinion, ſays he, the emperor, who burnt the library at Alexandria, was the greateſt friend to human kind; and if all the copies of *Plato* and *Ariſtotle*, as well as the other Greek and Latin writers, had been conſumed in it, we ſhould have had reaſon to bleſs the day, and paſſed our hours in unanimity and peace. I am not ſure whether printing has not done as much miſchief as the plague.

FOR my part, I would join in a petition to the

legiſlature to burn all the books in the nation, except thoſe I firſt mentioned; we ſhould then have more eaſe, leſs diſſipation, warmer devotion, better ſenſe, and better times.

THUS he ended his converſation, which, tho' mixt with much wildneſs, has yet much truth in it, and may partly ſerve to juſtify our reſtraining the Bible from the hands of the weak and ill-judging. Adieu. I am, yours, &c.

LET. VIII. *To the Rev. Father* DOMINICO MANZONI, *at* Rome.

Dear SIR,

NOTHING has leſs truth in it than what *Voltaire* and abbè *le Blanc* have ſaid relating to the Quakers in this kingdom: it is plain from what the firſt has written, that he either was never in their company, or did not attend to their cuſtoms. He deſcribes one of theſe gentry, with whom he dined, as taking off his hat, and aſking a benediction on his repaſt; in which he muſt be abſolutely miſtaken: it being the eſtabliſhed maxim of this ſect, never to perform that ceremony. It is the preſbyterian cuſtom indeed, to cant forth a grace as long as the hundred-and-nineteenth Pſalm, before and after meals; but a Quaker aſks no bleſſing from heaven before he eats, and has not gratitude enough to return thanks after he is fill'd. To ſay the truth, thoſe of the church of England do both in a becoming manner, without that ridiculous length and hypocritic tone, which is to be found amongſt the preſbyterians, anabaptiſts, and independants.

IF

If it was the ſpirit of religious enthuſiaſm that actuated the firſt Quakers; it is a ſpirit of another kind, which reigns amongſt them at preſent. If ſimplicity of dreſs, and ſimplicity of ſpeech, aroſe from the humble conſideration of human nature, in the beginning; it is the love of ſingularity, pride, and perſonal advantage, which has taken poſſeſſion of their hearts, and which continues their dreſs and manners in this age.

No creature on this globe has half the arrogance of a Quaker; he accoſts the king with Friend *George*, the miniſter with Neighbour *William*, and this without the leaſt reluctance, diſtruſt of himſelf, or mark of confuſion. What can argue greater inſolence than this of meeting thoſe perſons, upon equal terms, and treating them with the utmoſt familiarity, whoſe characters all the world agree to revere? The ſon of a Quaker has more confident aſſurance at ten years old, than the wildeſt officer of the king's guards at twenty-five.

They call themſelves Chriſtians, but I know not what title they have to that appellation; there is no ſacrament in uſe in their religion: in fact, they ſeem to be a ſet of fataliſts, who agree to call that cauſe which moves them to action, a ſomething proceeding from the ſpirit. I have heard it affirmed in their company, that the reſurrection of the body is not an article of their faith, if they have any at all.

As their number is but ſmall, they draw advantage from that circumſtance, being all united in the general intereſt of the ſect. They are

almoſt all in trade, and therefore once in the year they meet in ſeveral towns in England, to know the ſtate of thoſe parts of the country: to thoſe places of rendezvous one or more of the Quakers of the towns within two hundred miles always come. At this time their real deſign of meeting is concealed, by praying and preaching; it is a religious act to the eye, but a political one at the heart; every Quaker who aſſembles brings the ſtate of the trade of that town from whence he comes along with him; the particular buſineſs of every grocer, mercer, and other tradeſman; his induſtry, manner of living, and expences: by this means the wholeſale dealers of London, Briſtol, and other great towns, are acquainted with the characters and commerce of all the tradſemen in the kingdom: they know whether their buſineſs is ſuch as that they may be ſafely truſted with goods, if induſtry, and all other requiſites for thriving in trade, are obſerved in their affairs.

THUS the Quakers in the leſſer towns and cities of England are ſpies on the actions of the inhabitants, and preſerve their ſect from loſſes in trade. And for this reaſon they endeavour to eſtabliſh one of that perſuaſion in every town, if there are none already, who may bring annual intelligence,

SINGULARITY to moſt peoples apprehenſion ſtands in the place of merit; a gimcrack in ſhell-philoſophy will lay out twenty guineas for a ſhell which is ſingular, and without a fellow, tho' ugly and ill-ſhapen, at the ſame time he will not give a farthing for that which has the moſt

moſt elegant ſhape and greateſt diverſity of colours, if the ſpecies is numerous. Thus it is not beauty, but ſingularity which makes it eſteemed.

It is the ſame thing amongſt men; a Quaker with his ſingularity of dreſs, ſelf-ſufficient behaviour, laconic ſtyle, and air of riches, the laſt of which he never fails to inſinuate to all his cuſtomers, catches the eyes of tradeſmen in the country; the apparent probity and power of ſelling cheap, becauſe ſuppoſed wealthy, create him buſineſs; men in the country are deſirous of talking with ſuch a man, and thus deal with him from that ſingularity in him, and that whimſical diſpoſition in themſelves.

The Quakers are extremely punctual and honeſt in trifles, conſcious that men wear out their characters before they make their fortune, who proceed otherwiſe in trades where riches are gotten by degrees.

But in matters of conſequence, the right of the thing is not the queſtion; the power of obtaining it by artifice is the only object to be conſidered; and, if a fortune can be made at once, there is little heſitation about the manner how.

Is it not a little ſurpriſing, that a ſet of men of ſuch principles as the Quakers profeſs, could be ſuffered to take root in any nation? notwithſtanding they have covered all the political maxims which they adopt, by the veil of religion. In the laſt rebellion which happened in England, they openly avowed that their principles would not allow them to oppoſe it. This was nothing to be remarked in a Quaker, and drew no ſarcaſm on the ſect; yet a man of the eſtabliſhed

church would have been ſtigmatized for a Jacobite, that had declared any thing like this.

THEIR religion, it ſeems, will not ſuffer them to bear arms. What can be more ridiculous than this principle, to a man who knows human nature, except the people who indulge them in this humour?

WHAT right have any ſet of men to the protection of a government in times of peace, who will not aſſiſt with every power they poſſeſs to defend their country in times of war? their taxes are not greater than other peoples.

ARE the catholics more ridiculous in indulging monks amongſt them without contributing to ſave their country by arms, than the Britons in permitting a ſect amongſt themſelves, who openly avow that their religion will not ſuffer them to defend their country?

ANOTHER indulgence their obſtinacy has procured them is this; they are ſuffered to affirm before a magiſtrate that which all other ſubjects of this crown are obliged to depoſe upon oath on the Evangeliſts. In order to obſerve the effect of this ſufferance, I have frequently attended trials where theſe people have been witneſſes, and thro' the whole of my obſervation I have never found them give an explicit anſwer when it could make againſt their friends; nay, the whole chicanery and ſearch of the council could not draw an anſwer which was not filled with ambiguities.

THEIR cauſe of demanding this privilege is the moſt convincing reaſon for its not being allowed them; it is evident they imagine that there is

ſome

ſomething more obligatory, ſacred and binding in an oath, than in an affirmation: therefore ſince all the individuals of a nation ought to be under the ſame influence and apprehenſion in the adminiſtration of an oath, it was extremely ill underſtood to grant this liberty of affirmation to any ſet of men whatever. It is a road that leads to injuſtice; it is injuſtice itſelf, that one man ſhould be ſubjected to the terrors of eternal puniſhment, for the breach of that which another only conceives as ſomething of a common nature.

THAT the legiſlature and the Quakers themſelves conceive an affirmation to be of an inferior obligation on the perſon who takes it, to that of an oath, is certain: no man, whatever crime he is guilty of, can be executed on the affirmation of a Quaker; and no Quaker has refuſed taking his oath to the execution of one that has rouzed his righteous ſpirit, by robbing him. Thus the legiſlature thinks it an indulgence, and not equally obligatory, by making this difference in caſes of life and death.

THE Quaker who takes the common oaths of the country, in caſes of being robbed, cannot at other times plead conſcience againſt it with juſtice; becauſe either his conſcience admits of doing what it knows to be wrong on theſe occaſions, or he ſcreens himſelf from what he thinks to be right in others, and has no real exception againſt.

FOR theſe reaſons if he is ſuffered to take his affirmation in caſes of property, he ſhould not be indulged to take his oath in thoſe of life and

death. He ought to adhere to his conſcience throughout, and not change the nature of the obligation as his intereſt and inclination permit him. In truth, it is a weakneſs to excuſe a ſet of men from oaths in thoſe inſtances, where all others of the kingdom are obliged to take them.

SUCH are the Quakers: I leave you to decide if they are that ſimple primitive people which *Voltaire* and abbe lé *Blanc* have told you; have not they found means to obtain advantages which ſavour of refined cunning, and ſecure themſelves in ſafety behind the maſk of religion, whilſt the nation is fighting their battles?

THE celebrated ſyſtem of *Penn*, which has been ſo much praiſed and for ſo little reaſon, is abſolutely impracticable amongſt men: indeed it is eaſy to preſerve peace with the Indians, who are purchaſed by ſmall preſents to continue it; but can they buy off the French, who are preparing to increaſe their dominions in America? will the ſpirit of meekneſs ſerve them in that caſe? and what has been ſaid with reſpect to their indulging all religions amongſt them, is not true, the catholics are excepted: the ill effects of a general naturalization is ſenſibly felt amongſt them, the Germans being at preſent ſo numerous that they preſerve their language, laws, education, and intereſt ſeparate, which is no ſmall inconveniency to the country; and would as probably live under a French, as an Engliſh government.

THUS, Sir, you ſee this applauded ſyſtem of government in E——d and that in America is

ſtained

ſtained with as deep blots as thoſe of other nations: it is ideally better, but in execution as bad as that of France, whoſe inhabitants are complimented with the name of ſlaves in this country. I am yours, &c.

LET. IX. *To the Rev. Father* ANTONIO COCCHI *at* Rome.

Dear SIR,

IT is impoſſible to ſay what may happen in this kingdom by the effect of time; but at preſent there is no probability of the catholic faith increaſing amongſt the Engliſh.

ALL public meetings but thoſe at the ambaſſadors chapels are forbidden by law, the prieſts of our religion are not permitted to preach amongſt the people, and thoſe of an enthuſiaſtic nature are all ſeized by the preachers of new ſects, who harangue the multitude in fields and particular places deſtin'd for that end.

IT ſeems difficult to propagate any mode of religion amongſt people who are at eaſe; thoſe who feel no earthly evils are little ſolicited to enquire into matters of religion, they are in opulence in this world, and undiſturbed about the conſequences of the other: for that reaſon there are none but the poorer ſort, whoſe diſtreſſes prompt them to follow thoſe new preachers, who are extremely liberal in promiſes of rewards in heaven to thoſe who join in their worſhip upon earth. A ſoothing conſolation to the feelings of poverty!

WHAT

WHAT a general calamity might effectuate, I know not; probably, as thoſe who have no religion are the moſt apt to run into the oppoſite extreme in theſe ſituations, the catholic faith, anſwering fully to the diſpoſitions of ſuch times, might be re-eſtabliſhed in England. At preſent I cannot avoid thinking, that this nation is of all others the leaſt advantaged by the religion which is to be found in it; the heads of thoſe who were originally deſigned to ſuper-intend theſe affairs, are either extremely weak or extravagantly negligent.

THE men in power, remiſs in all things, leave this enthuſiaſtic ſpirit of the field-preachers unconverted to any uſe, unleſs they ſuppoſe the weakening the eſtabliſhed church an advantage; whereas it is capable of being turned to great national ſervice, if they treated them as we do thoſe of our religious orders, whoſe ſouls are on fire with zeal to bring their bodies to ſuffer for religion and the ſervice of our church.

WERE they ſent to convert the Indians in America to the chriſtian faith, they would unite theſe nations more ſtrongly to the Engliſh intereſt than every other power on earth; he who rules the ſoul, rules every thing; otherwiſe the French will prevail throughout the continent, whoſe prieſts are labouring to convert the American nations to their faith, and conſequently to their party.

THIS being encouraged in the manner I mention, the kingdom of England would draw as much advantage from their enthuſiaſm in America,

America, as it brings miſchief at preſent in this iſland.

INDEED the diſbelief of all futurity is ſo univerſally prevalent in this country, that the men in power unactuated by that idea, are altogether inattentive or ignorant what effect religion can have amongſt an uncivilized and barbarous race; the ſhort and only way they know of coming at things, is buying. This, tho' it ſucceeds in perfection amongſt the natives, is not ſure of ſucceſs in other countries; and thoſe who can prevail over the mind by objects of religion, and influence by money alſo, are almoſt ſure of prevailing in the end. The French neither neglect one or the other method.

MAY not the reaſon of this ignorance in human nature be owing to this? The heart of man is not ſo well known in this nation as in catholic countries; men judge of others by what they feel alone, and no individual is various enough to found a knowledge of all mankind on what paſſes in himſelf only. Thus the perſon in power, directing all things from his peculiar ſenſations, knows little of all human kind.

IN nations where the catholic religion prevails, the clergy, accuſtomed to attend to the various diſpoſitions of men, by the confeſſions of very different tempers in head and heart, know the map of man, the ſhoals, creeks, bays, tides, and currents of human nature, better than thoſe who are not acquainted with any boſom but their own: they diſcern what incites, and what reſtrains.

THEY

THEY are ſenſible how eaſily man is conducted by his ruling paſſion, and therefore guide it to their intentions by that way, and do not break down their minds into compliance with what they pleaſe to have done, by dint of money only; by this means even the doing juſtly thro' a ſiniſter influence has a vicious effect, the mind even ſuffers a kind of corruption in being purchaſed to do right.

THUS this effectual machine of zeal for the cauſe of God, through want of knowledge or inattention, is ſuffered to do miſchief in this nation; which, ſent into their colonies, would be productive of infinite utility. No nation knows ſo little how to turn the various diſpoſitions of the heart to advantage, as the Engliſh.

No nation has more criminals condemned for violating the laws of the land than this; hundreds, are tranſported to the plantations every year; from whence many return, and are hanged; others are ſervants for a certain time only.

THIS brings but little advantage to the colonies; whereas, if the convicts had encouragement given them to marry Indian women, if it made part of the judgment paſs'd on them, or the women were obliged to marry Indian men, there would then be a ſtronger alliance between theſe American nations and the Engliſh. Some ſmall ſums of money might be given on this account; and young criminals, which the preſent inattention to religious education and civil policy almoſt compels to ſteal, might be ſent to learn the languages of the Indian people; theſe would then become uſeful in various circumſtances;

ces, by being more faithful interpreters than are to be obtained at preſent in that part of the globe.

THE French practiſe the encouraging intermarriages between the neighbouring Indians and their people; and by this, and by their zeal for making converts, they increaſe greatly in intereſt amongſt the Indian nations of America.

IF theſe obſervations be true, which I have received from father B—— who reſides in that country, it ſeems evident that riches and irreligion bring ſloth and ignorance in the knowledge of the human head and heart. The great ſchool for the ſcience of which, is at that city where you reſide; where men are better known and underſtood, and their different diſpoſitions better applied, than any where on earth; from the zealot who believes, burns, and dies a martyr on the fiery ſands of Africa, to him who manages a nation's intereſt in the conclave. Adieu: love me, as I do you. Your's, &c.

LET. X. *To the Rev. Father* ALESSANDRO ADIMARI, *at* Rome.

Dear SIR,

HOW many things are received for certain truths by the different people of Europe, which are really without any foundation. This variety of opinions ſeems to me to ariſe from a ſhort-ſighted drawing parallels between two kingdoms; whereas no two things in political affairs ſeem to be ſufficiently reſembling to deduce any reaſonable conſequence from the ſimi-

larity.

larity. If you aſk an Engliſhman, what has made arts, letters, and trade, flouriſh in the different parts of the world? he immediately anſwers Liberty: the Athenians were a free people; behold what prodigies the city of Athens brought forth; the Romans alſo; what did that illuſtrious people produce in arms, and literature! he pronounces in rapture.

In commerce in like manner, free ſtates alone, were thoſe who ſucceeded. The Tyrians, Carthaginians, Syracuſans, and Marſeillians; the Genoeſe and Venetians; the Dutch and Engliſh; what ſplendid figures have they made in the world! They have covered the ocean with their fleets, and brought immenſe riches to the inhabitants: The laſt of which, has not only mix'd the knowledge of trade with war, but even philoſophy and ſcience; thus it is liberty alone, which can give birth to the ſuperior arts, ſuperior philoſophy, and ſuperior learning.

If we ſhould grant this to be true, will not theſe aſſertors of this cauſe of learning and commerce fall into a wilderneſs, difficult enough to find a path which leads from it, to ſafety? if we ſhould deny it, would there be leſs pain to prove the truth of this aſſertion?

If painting and ſtatuary be the works of genius, even catholic Rome has no ſmall reaſon to boaſt of its productions in thoſe ſublime arts; was that city then free at the times when *Raphael*, *M. Angelo*, and other great men, painted and carved in it? If it was at that time, it is the ſame at preſent; the ſyſtem of government being

being changed in no reſpect; this will ſcarce be allowed, I fancy.

No reaſonable man will deny, that the French have produced men of genius in all kinds of literature; and yet no Engliſhman will allow that they are a free people; how comes it to paſs, that liberty can only promote works of genius, ſince the French, a nation of ſlaves, have been prolifick in thoſe productions.

Perhaps in ſtrict truth, even Rome and Athens were declining from the ſummit of liberty at the times of their greateſt men in literary genius. If *Socrates*, *Plato*, and *Xenophon*, like fruit ripeſt juſt before its falling from the tree, lived in the autumn of liberty; *Demoſthenes*, *Ariſtotle*, and others, can ſcarce be imagined to have paſt their lives in that ſtate; or be eſteemed free in the days of *Philip* and *Alexander*: Surely *Livy*, *Horace*, *Virgil*, *Tully*, and many others wrote at a time when liberty was no longer at Rome: to ſay nothing of *Lucan*, *Tacitus*, *Seneca*, *Juvenal*, and many others, who lived in the days of avowed tyranny.

Even the greateſt geniuſes of this nation cannot with ſtrict propriety be ſaid to have lived in times when England enjoyed its greateſt freedom. The glory of England was great in the reign of *Elizabeth*, but the liberty was nothing in compariſon of what it has ſince known; ſurely her father's reign was not remarkable for the freedom of his ſubjects; and yet, Sir *T. More* lived in the days of *Henry* the eighth, whoſe little book of the Utopia has more genius

in

in it than all thoſe that have been written in that way.

SHAKESPEAR and *Spencer* wrote in the reign of Queen *Elizabeth*, and no men have ſhewn more genius in poetry, than theſe two. Sir *W. Rawleigh*, and my Lord *Verulam*, in like manner, were far from feeling the moſt chearing beams of liberty, and yet there are undoubtedly men of genius, particularly the latter, who probably excell'd all men in that greateſt characteriſtic diſtinction of genius, intuitive perception.

HENCE it ſeems, that liberty is neither the cauſe of literature, nor genius; if it were, greater liberty would have produced greater proofs in each kind: whereas this nation has declined in genius in many parts, ſince it has increaſed in liberty: it would be difficult to find a man of very exalted underſtanding in the nation at preſent, and yet no Engliſhman will allow he is not free.

THUS it is not liberty which creates genius or literature in a nation; it muſt then be look'd for from ſome other cauſe.

THE firſt of theſe no human power, nor mode of government can create; it ſeems to be, amongſt human kind, what a comet is amongſt the heavenly bodies, a being bound to no one ſtate, that comes with ſuperior intellects, to enlighten the underſtanding of this world at various times; as the other may, to repleniſh the orbs of this ſyſtem with light, or ſome other qualities unknown to us.

THAT encouragement has not produced genius, is alſo evidently true; ſince all who have ever received any advantage from ſuperior parts, have

have diſtinguiſhed themſelves before they were rewarded ; and many a man of great capacity has languiſhed in obſcurity and penury his whole life ; even thoſe, whoſe writings had convinced the world, that the men had merit who wrote them. It is not encouragement then which has produced the talents of thoſe who are ſo juſtly admired.

From theſe conſiderations perhaps it ariſes, that the Engliſh have appointed no ſtated proviſion, as an encouragement for men of ſuperior genius in the polite parts of literature and ſcience : The divine and lawyer are amply taken care of indeed ; but the phyſician, mathematician, and others in other ſtudies, have neither honors nor profits annexed to them, for being ſingularly eminent.

The Engliſh tell you, that a genius will ſhew itſelf ; and for this reaſon it is preſumed, they conclude that the beſt of thoſe capacities, which are amongſt the common run of mankind, are to be neglected.

Every nation ſhould have academies, with honor and penſions annex'd to the members of them, to call out the beſt exertion of thoſe talents or degrees of underſtanding, which every man poſſeſſes.

This, tho' it cannot create genius, can make ſomething very near it ; it will make the intellects of thoſe who apply, more ſtrong and ready in their ſtudies, than thoſe who have no incentive, but what may caſually reſult from their labours. The mind of a ſtudent ſhould neither be in great affluence, or in great anxiety ; the firſt

will create ſloth, the other emaciate the powers of thinking, by the pain which it communicates to a liberal ſoul.

WITHOUT theſe encouragements to ſtudy, the character of a nation will decline, and the powers alſo. Genius comes too rarely to ſupport the authority of a learned people; it is therefore the buſineſs of a miniſter, to inſtitute ſocieties of that kind, where men ſhall be urged by honor and intereſt to the diſcovery of things uſeful to the community, and preſerve a nation as well as the nature of things will permit, in the rank it has acquired.

THIS the French have already done, and their academies have had the good effect of ſuſtaining knowledge, and producing men who are of public utility to arts, ſciences, trades, and manufactures. The honour of being a member of the academy of ſcience firſt draw men of ſtudy to offer their obſervations and diſcoveries; which, if approved of, introduce them by degrees to be choſen members: there, after farther proofs of their abilities, they become penſioners, and are at eaſe enough to proceed leiſurely in their ſtudies during life.

THE great buſineſs of a nation is, to convert the common talents of men to the greateſt poſſible advantages, not waiting the arrival of genius; which, like the Meſſiah to the Jews, may never come; or if it ſhould arrive, is to be conſider'd as ſomething above expectation, and applied accordingly to their farther utility.

THIS the French know and purſue; the Engliſh, on the contrary, deſpiſe, are ignorant of, or,

or neglect; hence it muſt inconteſtably follow, that ſooner or later France muſt gain the aſcendant over all thoſe who are remiſs in theſe affairs. The ſpirit of invention, is greatly promoted amongſt all ranks of people in France, every common mechanic is rewarded with ſome gratuity, proportion'd to its utility; and the miniſter will read a memorial of any thing propoſed as an advantage, without rejecting it with the ignominy of a project, and projector, even if it come from the hands of the meaneſt artizan or labourer; and, if it offer any thing that is probable to be carried into execution, reward him for the hint.

If commerce has not hitherto advanced much amongſt any ſtates but thoſe which are free, it is not becauſe a monarchic government is not fit for the ſupport and encouragement of trade; but becauſe monarchs having hitherto eſteemed trade as ſomething below their attention, and neglected to turn their eyes that way: conqueſt has been the purſuit of kings, glory in arms their chief object, till England and Holland growing great by trade, have ſhewn them, that there are other ways of aggrandizing a nation, than that of extending their dominions.

In conſequence of this, the French trade has proved a formidable rival to that of England; and by determining the view of their meaſures on this object, wean'd them from the viſion of univerſal monarchy, and enriched their nation.

The monarch, who determines to take the care of commerce under his protection, has it in his power to promote it beyond that which can

be expected from a free ſtate. Good laws may be defeated by claſhing intereſts in popular aſſemblies, each ſet of tradeſmen oppoſing the increaſe and welfare of trades different from their own; perhaps the nature of a free ſtate will ſcarce permit that rigour of enquiry which is neceſſary to keep men from committing frauds in the manufactures which they are engaged in.

THE inſpection of the French manufactures in every reſpect is ſo ordered, that no frauds can be committed; the miniſter knows the nature and purſuit of commercial men is to enrich themſelves: this deſire being entirely ſelfiſh, is but little apt to conſider poſterity, or be ſtrictly honeſt. For theſe reaſons, thoſe propenſities are check'd by public inſpection: a trade once begun with a foreign kingdom is almoſt certain of being eſtabliſh'd, the merchandize being ſure of continuing the ſame; the foreign merchant knows this and depends upon it.

WHEREAS the mechanics and manufacturers of England, having no ſuperintendancy over their productions, goaded on by the deſire of ſudden gain, have full licence of deceiving: for this reaſon they have loſt their trades in ſome branches, and muſt in more, whilſt they are curſing the French, for robbing them of that which they loſe by their own diſhoneſty.

IN free countries it is difficult to preſerve that ſubordination, which is neceſſary to ſupport commerce in its greateſt perfection: the encouragement of advantageous ſchemes, and prohibition of bad practices, are ſeldom well underſtood, are always tedious in execution, and the laws made

in

in conſequence of one or the other ill planed, inſufficient, or imperfect.

EITHER of theſe deſigns a monarch accompliſhes by a ſingle ordinance; the firſt ſhall be encouraged, the latter ſhall be deſtroyed; and the people accuſtomed to conſider things with a dependancy on their ſovereign, are contented with their ſtate, live more frugally and happy than any where elſe, and acquieſce with what is right.

IT ſeems to me therefore, that a monarchic ſtate is the moſt proper forthe advancement of commerce, and will at laſt (finding the advantage which accrues from it) prevail over all other kinds of government. It is probable that a king will liſten to the public good, beyond that of particular companies; but miniſters will protect thoſe companies, in oppoſition to the public good, if theſe can protect them from their maſter's and the people's reſentments.

THE conſideration of what luxury effects in a nation, comes under this head of commerce alſo. In France, the Eaſt India commodities, which are bought for ſterling money, are ſold again for ſterling money, and the nation is a gainer; England, on the contrary, ſending out money, ſees no return for the greateſt part which it conſumes at home; even the ſugar colonies, only ſupply the people with luxury; they work a whole year, ſwallow their manufactures down their throats, and draw little advantage to themſelves by exportation; the French making their luxury conſiſt in elegance, and conſuming their own productions, export great quantities of eaſtern and weſtern goods to

be run into England, carried to Hamborough, acd other parts of Germany; and thus convert their foreign product to domeſtic utility.

It is the part of a great miniſter, to remedy theſe inconveniences, which are growing in this kingdom where I am? but there is yet no *St. John*, in this deſert of politics, arrived to prepare the way, and foretel the coming, of this temporal ſaviour, ſo much wanted in this nation. Adieu, believe me Yours, &c.

LET. XI. *To the Counteſs of* * * * *at* Rome.

Madam,

YOUR enquiry in relation to the amours and gallantries of the Engliſh, will afford me no very romantic ſubject of diſplaying the various revolutions of the heart, which take place in the loves of the Italians; the French have much more of the ſentimental in their general nature, than the Engliſh; their gallantries are conducted with more decency, and more time is paſt together between the amorous pair, than in England.

In general, it is the extinction of deſire which is the object of every Engliſhman's purſuit; yet, when they do love ſincerely, no beings upon earth are ſo totally devoted to their paſſion as the natives of this iſle: they hang, drown, and ſhoot themſelves, if diſappointed in their loves; nothing is reſtraint enough on their inclinations: men of the higheſt rank marry women of infamy even, not to ſay of extreme low birth; and ladies of noble families wed their footmen, players,

ers, and fingers; that univerſal manner of breeding children to ſcarce any reſtraint, that ſpirit which is ill underſtood for liberty, indulging them to think that all actions which are not directly criminal, are not culpable. This, tho' it will appear extremely ſtrange to your apprehenſions, is not conſidered ſo in this kingdom; many women who have been public proſtitutes, have figured at court with titles, by this accident of marriage.

I AM apt to believe, that few beings in any nation are truly actuated by the real ſenſation of love; the deſign of meeting in the ſexes, being very well anſwered by an inferior degree of, perhaps, a quite different paſſion.

IN England it is conſidered as unmanly and effeminate to dangle after women, to prevail by ſighs, tender ſpeeches, long ſufferings, and perſeverance; to take a heart like a citadel is a thing unknown amongſt them: the moſt decent Engliſhman therefore, in ſearch of a miſtreſs, applies where it is moſt probable he ſhall meet ſucceſs, amongſt the meaner claſs of women, who are extremely beautiful in this nation, and making a compliment of his money, which he and ſhe prefer to bleeding hearts, fervent vows, inceſſant ſighs, and all amorous acknowledgments, obtains his deſires.

FOR theſe reaſons the power of women is infinitely leſs here, than in Italy or France.

IN the public gardens, at plays, operas, and aſſemblies, here is no chichiſbe nor amant as in Italy and France, who ſighs, grins, ogles, fetches and carries like a well educated ſpaniel.

As man, madam, is a creature which is extremely fond of power, ought I not to glory in this freedom which an Engliſhman preſerves, in thus keeping independant of the thraldom of beauty, and its ſervice, which is ſometimes very ſeverely exacted?

Yet, ſuch is the ſenſation of true love, that I would renounce all other enjoyments on earth to poſſeſs the object, and feel that thrilling paſſion which once engaged my heart; to ſee the emanations of reciprocal delight darting from the eyes of her whom I adored; our whole ſouls correſponding to each other's touch, like ſtrings in uniſon; for ſurely ſouls have power of touching each other; the joy of being ever with her, and ſhe impatient of my abſence: whether in the moment of exalted rapture, or in the chilling hour which generally ſucceeds, alike ardently deſiring to be conſubſtantiated with her.

This, in ſpite of vows and prayers poſſeſſed my ſoul entirely; this you knew and indulged the weakneſs for the ſake of the perfection in the object; this rapture you will yet indulge; alas! diſtance has not yet reclaimed my heart; one thought of love and woman, brings her back in full powers upon my boſom, and I am dejected whole hours after it.

As there is an indelicacy in the men of England, and as their paſſions are not of the moſt refined ſort, I do not wonder that they indulge themſelves with taking girls from the lower claſſes, which are extremely beautiful, provided they had yet been unpolluted; but ſuch is the indelicate taſte of many of the nobility and gen-

try of this nation, they keep expenſively women as well known, and as much hackney'd, as the Appian way in Italy; this is ſuch a taſte as ſeems not to be accounted for; they are mere hounds in their appetites, and prefer carrion to the moſt exquiſite delicacies of the table.

I HAVE been often led to imagine, that the ſultans of the eaſt, are actuated by more delicate emotions than the inhabitants in theſe northern nations; it cannot be the mere deſire between the ſexes, which can thus ſeclude them, from the converſation of the world, in company with women; it muſt certainly be that refined ſenſation which my heart yet feels; perhaps, even more exalted and refined by the warmer ſuns, and glowing temperament which reigns amongſt that people.

IF it be that exalted joy, how ill judging is human nature, that, unconſcious of the tranſport, condemns this ſlothful and unambitious life, as much to be preferred to thoſe tumultuous joys of men in full liberty, as all that has been imagined of angelic natures and their enjoyments, is ſuperior to thoſe of the moſt debaſed of human kind.

THE recalling what I would ever wiſh to forget, has diſabled me from purſuing my account of the Engliſh ladies; I feel ſomething at my heart which ſo enfeebles me, that I cannot proceed; alas! after ſo many years of abſence, I am obliged to ſigh and weep myſelf into tranquillity. I am, &c.

LET.

LET. XII. *To the Marchioneſs of* ***** *at* Rome.

Dear MADAM,

THAT women have ſeparate delights from thoſe of a huſband's company, is nothing ſurpriſing to an Italian; but that there ſhould be ſo little converſation between men and their wives when they are not diſagreeable to each other, is ſomewhat ſingular. It is no uncommon thing in London, perhaps it is the moſt common, for a couple to live together on very good terms, who have not the leaſt real love for each other; if their condition of life ſupplies them with money enough, each purſues their ſeparate pleaſures; he paſſes his evening at the tavern in wine, and ſmoaking tobacco, ſhe drinks her afternoon's tea in chatting with her neighbour about her huſband's buſineſs, her new cloaths, or any curſory tittle-tattle of the day.

AT night they tumble into one bed together, he drenched in wine, and ſtinking of tobacco, ſhe careleſs of this violation of decency, till next morning, when each wakes to their daily employments, and the day goes on like every other: if this prevailed only amongſt thoſe of the loweſt order of human creatures, the ſurprize would be nothing; but citizens of great wealth, and gentlemen of great eſtates, paſs their lives in this filthy manner; a wife who ſhould have delicacy enough to leave her huſband's bed on this account, would be conſidered

as

as a woman of a vicious diſpoſition, and be treated ſomething like a proſtitute perhaps; thus there is no kind of delicacy on either ſide, as they came together for ſome worldly advantage, ſo when either dies, the ſurvivor makes a handſome funeral, and looks out for another partner.

THE widow, if ſhe has the good fortune to outlive the good-man, wears her weeds a whole year, and ſighs heavily every hour after a new huſband; ſo indelicate are the women of this country, even thoſe that are ſtill thought modeſt, they never reſtrain themſelves to any number of huſbands, and meet one with as much indifference, or joy, as they met the other, even to half a dozen.

THIS kind of behaviour is not to be found in Italy; women who marry men for their conveniency, ſeldom bear their company with good temper, tho' diveſted of all theſe diſpleaſing ſenſations which accompany wine and tobacco; and in France one bed never contains ſuch a pair; ſhe that has loſt the man ſhe loves, is never indifferent, much leſs happy, with another after the firſt is no more.

PRAY, Madam, tell me, you who know the human heart better than any philoſopher I have read, or been acquainted with, is this want of delicacy in theſe people a real loſs of happineſs, or is is not?

FOR my own part, I am convinced, that in this kingdom it is not, as far as my obſervation can extend.

HUMAN ſouls of a ſuperior nature, like the moſt elegant and beſt formed inſtruments, are eaſier

eaſier, put out of tune, than thoſe of a coarſer fabric; a duſt, lying on a particular part, ſhall impair the ſound of one: and a trifle diſturb the repoſe of the other; a rainy day untunes both: tho' the harmony of the inſtrument is moſt exquiſite, and the delights of the mind ineffable, yet conſidering how many diſagreeable accidents may probably arrive, which may diſcompoſe one and unharmoniſe the other, is it not better to be formed of leſs delicate materials, and, tho' wanting the higheſt excellence in ſound or ſenſation, to poſſeſs a common fiddle, or a common ſoul?

To carry on the alluſion; if we could always play ſolos, happineſs might be obtained by thoſe of refined taſtes; but as ſociety is almoſt neceſſary to our natures, and each ſex thinks itſelf unhappy to a certain degree, till united with the other, as greater pieces of muſic compoſed of many parts, are neceſſary to ſhew all the powers of harmony, and mixt companies to paſs life; ſo perhaps, the improbability of meeting with correſponding tempers and according tones makes it better to have leſs delicate ſenſations, and tho' leſs pleaſed with one another, feel no miſery from jarring diſpoſitions.

The ladies of the beſt quality are indeed relieved from this cruel manner, which prevailed not long ſince, amongſt the nobility, even when drinking and ſmoaking were more the cuſtom than at preſent: notwithſtanding this change, and that the ladies are more in company with men than uſual; yet, they have not all that ſweetneſs of temper, which ſo truly characteri-

zes

zes a woman. That freedom which French education gives the females of Paris, ſo artful in fact, and yet ſo artleſs in appearance, is not yet arrived in this capital, but in few families; like the firſt flight of woodcocks but here and there one, which, like all ſcarce things, are much valued and difficultly met with.

GALLANTRY in England is not underſtood, and complaiſance to the opinion of women has not yet prevailed enough to make their opinions in literature faſhionable; it is not that their underſtandings are not as good as in any part of Europe, but the ladies themſelves have not yet taken upon them to determine in works of literature, and writers think themſelves above being criticiſed by female remarks.

IN this they are wrong, in my opinion; I would rather take your judgment in matters of polite writing, than the firſt wits of Italy, and ſhould think myſelf ſafer in your approbation, than in that of a long liſt of literati, whom I could mention. Women have in general more delicate ſenſations than men; what touches them is, for the moſt part, true in nature; whereas men, warpt by education, judge amiſs from previous prejudice, and referring all things to the model of the ancients, condemn that by compariſon, where no true ſimilitude ought to be expected.

I WISH ſincerely you could travel to this kingdom, and ſpeak this language: how proud ſhould I be to ſee you preſide at your aſſembly of men of letters, ſoothing the Engliſh to politeneſs by your preſiding genius, and letting them

them ſee what advantage one polite woman would bring to all their literary productions.

I AM ſtill flattering myſelf, the day will come, when women will have the aſcendant, and take to their protection the languiſhing arts, and expiring letters. Tho' I am not a native of this land, yet I own long reſidence amongſt the inhabitants, and the fame they have juſtly merited in learning, makes me wiſh that ſome auſpicious hour would arrive, and retrieve the declining ſtate of literature. I am, &c.

LET. XIII. *To the Rev. Father* BATISTA GUARINI, *at* Rome.

Dear SIR,

WE have it from more than human authority, that a prophet has no honour in his own country; in like manner, to keep the character of a people in its fulleſt luſtre, it ſhould never be ſeen. A nation reputed for learning and philoſophy, when we read at a diſtance the authors it has produced, fills us with admiration; we forget to imagine, that every one in it is not a man of letters and profound ſcience, and entertain conceptions which are much above thoſe warranted by nature, yet, when it comes to be intimately beheld, we ſoon find our miſtake: a whole people, like an individual, loſes admiration by acquaintance.

To you, who live on the other ſide of the Alps, who ſtudy *Newton*, and adore him, all England appears fill'd with ſuch geniuſes. But what will you ſay, when I tell you, that the reigning

reigning philoſophy at preſent is, collecting natural curioſities, foſſils, ſhells, and petrefactions of all kinds; and mathematics much neglected. It is much eaſier to remember all the different kinds of natural productions, than to ſolve a problem in the abſtruſe mathematics; for one, who can perform the latter, there are thouſands, who are equal to the firſt. Whoever has memory enough to retain the names, and patience ſufficient to gaze till he knows one production from another, is an adept in that philoſophy. Thus, the number is increaſed, and the value leſſened.

You would be amazed to ſee how degenerate this nation is become: can you conceive, that in the land where *Bacon* and *Newton* were born, there ſhould not be one extenſive genius, or one conſiderable mathematician. The academy of ſcience at Paris, at preſent, has much greater men in that ſtudy, than are to be found here: *Clairaut* and *d' Alembert* are ſuperior to *Simſon*, who is almoſt the only one which belongs to the royal ſociety, and tho' the beſt of Engliſhmen is yet poſtponed to a High-German of much inferiority. Indeed to the honor of England, here is one nobleman, who is by much the greateſt mathematician in the world, amongſt men of high rank; it is my lord *Stanhope*.

AT the meetings of theſe philoſophers, gazing with rapture at a cockle-ſhell of a new kind, admiring the aptitude with which each animal is fitted to his deſtination in nature, wondering at the humming-bird and his neſt, built with ſo much art, and inſtinct; I have beheld them with the utmoſt contempt, conſcious that their intellects

intellects were not ſtrong enough to ſee the fitneſs of religion to human kind.

THESE wonderous philoſophers, who extol the ſupreme intelligence ſo highly in the ſtructure and diſpoſition of a fly, ſmile at the word miracle; and from mere poverty of genius conceive that to be falſe which is unintelligible to their limited capacities. When alas! the wings of that inſect are not more adapted to the uſe of flying, than miracles are to faith in man; as inſeparable from his well-being, and his nature.

THERE is a certain kind of capacity, which is not exalted enough to ſee that human nature is imperfect in all its reſearches, nor humble enough to acknowledge its incapacity, which is deſtructive to itſelf, and intolerable to men of great underſtanding; prompt to examine all things, and capable of comprehending none, as it ought; it begets an arrogance in full health, which terminates in uneaſineſs in old age; ſuch is that of the philoſophers of this preſent hour in Great-Britain.

IF you mention the attributes of the deity, each of them ſhall deſcant an hour on his infinite wiſdom, juſtice, and benevolence; and if you name the chriſtian religion, they will give you to underſtand, they do not believe one word of it to be true: How incompatible with the former part of their converſation is this laſt declaration? How ſhort-ſighted is this pretenſion to philoſophy? Infinite power, wiſdom, juſtice, and benevolenee, have ſuffered mankind to be govern'd ſeventeen hundred and fifty years by a

rule

rule and guide, which contains not one word of truth in it.

THIS is either making their deity impotent, or regardleſs of the welfare of his creatures, neither of which can be deduced from their principles, and deſtroys his attributes.

Is there one man amongſt them, who has yet aſſign'd from what cauſe one part of his favourite ſhell is white, the other purple? He muſt tell you, nature made it, and the eye ſees it ſo; it is taken off intuitively. If he ſhould aſk a believer, why he gives credit to miracles: he would anſwer: God ordained them, and his faith is convinced of the truth of them: at this the philoſopher would laugh, and yet the humbler man of faith has all to urge in his favour, that this mighty man of reaſon can plead for himſelf; the one tells you the colours ſtand ſo to his viſual perception; the other, that the tranſactions ſtand ſo to that of his faith, and all the reaſoning on earth upon either of them would be exactly equal; neither of them being able to explain, how the ſhell became purple and white, nor how water became wine. One has the evidence of ſenſe to convince him, and the other the evidence of faith to convince him; and the world acquieſces alike in both, where nature has been uncorrupted by falſe philoſophy, and deluſive pretenſions to thinking and reſearch.

METHINKS there is nothing ſo truly great in the character of *Socrates*, as deſpiſing all knowledge which did not tend to the ſtudy of human nature, and its inſtruction: even the ſublimer parts of philoſophy, the inquiry into the motions,

connections, and dependencies of the heavenly bodies, which require genius and application, are infinitely inferior to that of the ſtudying man. What would that divine philoſopher have ſaid of thoſe, whoſe whole purſuit is amaſſing together the ſcarce and rare productions of nature, whoſe happineſs conſiſts in gazing on a ſhell which no man elſe poſſeſſes, neglecting all application to uſeful knowledge.

THESE philoſophers, like the reaſoning of the ſophiſts of old, are productive of much evil to ſcience and mankind; they bring contempt on the appellation, in the opinion of many, which extends itſelf over other parts of what is diſtinguiſh'd by that name, or creating a real character and valuation in the heads of others for ſuch trifles, ſeduce them from more reaſonable and worthy purſuits, leſſening the true value of real knowledge.

ALMOST all of this ſtamp, are proud in being eſteem'd unbelievers; yet it is remarkable, that the moſt extenſive capacities have been chriſtians; Sir *Iſaac Newton* and Mr. *Locke*, are known to have been ſuch; but theſe men are wiſer; they have diſcover'd the ſecret behind the curtain, and being too cunning to be deluded by the fallacy and arts of prieſts, are only dupes to their own weakneſs and follies, a kind of *felones de ſe*, who enjoy the great conſolation of deſtroying their happineſs by their own wrong reaſoning, as the others have their lives by their own raſh hands.

I HAVE often imagined, that amongſt men there are to be found all kinds and degrees of know-

knowledge, which heaven has given to the other animals of the creation; the men of this kind of underſtanding, reſemble moles, who have juſt ſenſe enough to grovel in the dirt, and diſcern foſſils, it is their native ſphere; but when they emerge into day-light, are aſtoniſh'd and judge amiſs, from the imperfection of their organs, and full blaze of truth which falls upon them.

If a man would attend to the various ſenſations which paſs in his own boſom, and unravel the combination of thoſe materials, of which he is compoſed, without being duped by the vanity that prompts and flatters him within, he will perceive, at leaſt I perceive it myſelf, that there are moments, hours and days, when reaſon has no influence in correcting the diſquietude we feel, where the only ſolid rock, which offers us a firm footing, is the belief in the mediation of a celeſtial advocate, and redeemer of mankind; when the objects of religion only take place, and ſoothe the mind to contentment with itſelf.

Can theſe feeble philoſophers calculate how many animals are contained in a drop of fluid, admire how nicely the form of every creature is adapted to its exerciſe and employment, and not remark how truly the objects of religion are adjuſted to the various fabric of the ſoul of man? Even the belief of a Mediator, and Redeemer, are ſuch conſolatory ideas, ſo fitted to the wants of human nature, that, were there no other teſtimonies of and advantages in the chriſtian doctrine, I ſhould declare, that revalation came from heaven. Is honey and wax more natural

and neceſſary to the bee, than ſuch expectations and dependance to human kind? is that inſect better formed for collecting theſe productions, than the mind of man for receiving the ſuccour and belief of ſuch opinions? Is it reaſoning like man, to admire the formation of a bee, and exclaim there is a God, and then ſurveying the means, by which he has ever conducted mankind, aſſert there is none?

SUCH it is at the concluſion: If religion is an abſurdity, it is not one of thoſe tranſient things, which ſeem to obſtruct or interfere with the general proceedings of providence, like plagues or earthquakes. It is a ſtable being, the ſtandard rule and direction of man's behaviour: either religion is therefore of his hand and revelation, or there is no God. For to ſuppoſe man governed eternally by a falſehood, is to ſuppoſe that there is no ſuperintending power. If they perſiſt to aſſert, that there is that power, from the works of the creation, from flies and inſects, which directs them by inſtinct to what is right, and deny the truth of religion; they own that there is a god of flies, and not of men; that the bee, and ant, are objects of his care, and man left unheeded and uncared for; either a partial deity or oppoſed by ſome malevolent power, which reſtrains him from the exertion of his will.

THE ruling philoſophy of France is more conſentaneous to itſelf, than this in England: the materialiſts found all theſe phænomena in mental nature, as ariſing from matter alone; and tho' there have yet appeared no philoſophers amongſt them, who have traced the circulation of things,

things, thro' the whole round of what is called cauſe and effect, yet they aſſign all alike to one material cauſe, and are not ſo weak and contradictory to imagine, that there is a being who preſides over inſects, and is inattentive to what paſſes amongſt men.

IT is generally ſaid, that there never was a ſpeculative Atheiſt; whether there ever have been ſuch men or not, I ſhall not take upon me to decide; yet, I am convinced that I could with more eaſe be induced to follow that philoſophy which ſuppoſes the cauſe of all things to exiſt in their own nature; that is, that the different degrees of ſubtilty in matter, and the affections of its various parts, attracting and repelling, are equal to the production of all the phænomena which we behold in nature, than acknowledging a providence, which has formed and preſides over all, exclude him from the ſuperintendancy of human kind, giving him as a god of flies and inſects, and permitting man to be guided by ſomething totally erroneous. This laſt manner of conceiving things, is that generally received by thoſe who deal in the knowledge of ſhells, and are unjuſtly named Deiſts; the philoſophers of England.

THE ſyſtem of materialiſm, is the modiſh philoſophy of France. I am neither the follower of one or the other; but taking nature as ſhe appears, am convinced that there is a God of inſects and of men.

ADIEU, remember me in your addreſs to that being. I am, &c.

LET. XIV. *To the Rev. Father* FABIO MARETTI, *at* Rome.

Dear SIR,

AFTER the ſound of an inſtrument has been communicated to a place of echoes, there remains a long while ſome dying tone which the ear diſtinguiſhes, that makes it regret the loſs of that pleaſure which it imparted.

IN like manner, the languid ſtate of letters in this nation imparts a pain to thoſe who aſpire to be received of that number; they remember like a fine woman the full ſunſhine of their beauty, and knowing that they are ſtill agreeable, cannot bear being treated with ſlight in the declining hour, when the ſhadows are largeſt.

AT preſent, all attention is turned from ſenſe to ſound, and an Italian fidler of note coming from Rome, would find admiſſion and countenance, where a genius equal to *Horace*, travelling from the ſame place, would meet no reception.

MUSIC is the faſhionable favourite of the ladies; they will patiently bear that behaviour from a favourite Singer; which they would reſent from their Prince; an Italian fidler is received in this country as an emiſſary from the ſkies; and I am convinced, if the ladies were to deſign a picture of our Saviour's being received into heaven, they would follow the Dutch taſte, only inſtead of angels playing on the violin, with ſinging ſeraphims and cherubims ſurrounding him, they would think to honor him more

more by the company of *Mingotti* and a groupe of Italian fidlers.

One of theſe gentry is conſidered of conſequence enough, to divide a nation into two parties in his favour. The diſtinction of Whig and Tory is almoſt at an end, and the concertiſts and operaſts will probably take their place with equal vehemence; for this nation muſt be divided by ſomething.

The money which theſe performers get in this city is amazing; they are no longer conſidered as creatures of entertainment, but rank; they keep better company than men of letters, and often very arrogantly refuſe playing at the houſes of great men where they have dined; how would an Italian nobleman conſider ſuch behaviour?

So much ſound has gained on ſenſe, and the talents of one performer obtained upon thoſe of the other, that for one who ſighs after the genius of *Shakeſpear*, there are thouſands who pant with deſire to play like *Digardino*; and ſo greatly he profits of his ſkill, that I believe myſelf but little miſtaken, when I aſſert, that he gets as much money by his violin, as the whole number of writers in the kingdom do by their literary knowledge. This will in a great meaſure explain the reaſon of their being more enamoured of ſound than underſtanding; and preferring the modulations of an artful muſician, to the fineſt productions of the moſt vivid and juſt imagination.

Perhaps, the ſecurity which attends criticiſm on muſic, is the great cauſe of its being

promoted by the patrons of fidlers; there are no treatiſes written on the compoſition of concertos, trios, overtures, and ſolos, as there are on heroic poems, *tragedy*, *comedy*, *paſtoral*, *elegy*, and *ſatire*; theſe, tho' they never impart taſte, furniſh rules which the people of pretenſion to literature apply; with theſe they combat the opinions of thoſe who have never read them, tho' probably of better taſte, and make their judgment controverted.

In muſic, taſte is more arbitrary; and if a lady who has travelled into Italy, who does not know one note in the gamut, or when an inſtrument is in or out of tune, talks much of the Cantabile and Cromatic, ſhe ſhall be eſteemed a ſpirit of moſt choice diſcernment in harmonic knowledge, and followed as blindly as the oracles which the prieſteſs of the god of muſic delivered to his votaries of old.

I have known more than one inſtance of the truth of this aſſertion, I aſſure you, where a lady has been dying in raptures at the ſound of a fiddle, that was ſqueaking out of tune, and the upper part of the compoſition had no more muſic in it, than the whetting a knife, filing a ſaw, or the crying of a ſow hung by the head in the ſtye; at the ſame time, nine parts in ten of the company ſcrewing faces in concert and complaiſance to her ladyſhip, which would have made an academical ſtudy for artiſts who carve heads of ſticks, or paint in Caracatura.

It is amazing in all countries, how much pretenſion to taſte finds means of diſſipating, but no where more remarkable than in England; here

here are men of fortune who ſacrifice a thouſand pounds in exhibiting a tragedy, only to convince the world how ill nature has formed them for the repreſentation of great things.

MANY a man of quality entertains the world with concerts, to ſhew that of the thouſand requiſites which are neceſſary to make a complete fidler, he wants but two, ſtopping in tune, and playing in time; however, there was yet a more extraordinary reaſon which induced an Engliſh Jew who reſided at Paris, to give a public concert; it was to ſhew that his lady's gallant was not an eunuch, for no human head could divine to what other intent he was deſired to ſing.

IT is become the faſhion in this city to procure charities by muſic: that harmonious power has found the way of aiding in the ſupport of hoſpitals, melting from hearts as hard as ſtone, the ſum of one guinea for a concert ticket. I imagine *Amphion* was an Italian fidler, and the walls of Thebes were built much in this manner, perhaps by ſubſcription concerts; I think operas were not then in faſhion, that inſipid taſte of chanting frigid nonſenſe, thro' three acts, is an invention of the moderns, and owes its riſe to our nation.

THE genius of the Engliſh is not much turned for muſic, though much more ſo than that of France, faſhion makes its preſent prevalency; the converſation which is continued at concerts whilſt the fineſt pieces are performing, puts the truth of this remark beyond contradiction; or, it muſt be a ſtrange degree of ſelf-love, which

prefers the ſound of its own voice, to the fineſt compoſitions of *Corelli*, *Handel*, or *Geminiani*.

NOTWITHSTANDING the protection and encouragement which are given to the natives of our country, I ſhould with pleaſure ſee the revival of letters, and the languid flame of ſcience cheriſhed by that generous fuel, which it merits from the attention of great men; when it happens, I ſhall not fail of communicating it to your knowledge. Adieu, believe me yours, &c.

LET. XV. *To the Rev. Father* ANTONIO COCCHI, *at* Rome.

Dear SIR,

THERE is nothing which the Engliſh value themſelves more upon, than their being free from thoſe ſlaviſh apprehenſions, to which ſuperſtition ſubjects the minds of men in catholic countries; they are continually deriding our belief in the power of ſaints, and wonder how human creatures can be ſo weak, as to give credit to their influence and efficacy.

To a new comer, this looks ſo much like a nation of philoſophers, that it is no wonder ſtrangers have reported ſuch favourable ideas, in their accounts of this people; and yet acquaintance brings down all this apparent ſuperiority, to the level of that in other nations; indeed, they do not believe that the ſhrine of St. *Francis* or St. *Anthony*, the Virgin's or ſaints relicks, have any power of doing miraculous cures; but they believe, that one medicine can diſſipate all diſeaſes, and that a horſe-ſhoe nailed on the threſhold

threſhold of the door, will keep all evil beings from the houſe.

Even the people of condition yield to this faith in quack remedies, and put their lives into the hands of ignorance itſelf: owing to this credulity in the people of this iſland, it is, that ſo many remedies of infallible virtue, are conſtantly advertiſed againſt all the evils which can affect the human body. In looking over the public papers, one would imagine, that the avenues of death were intirely ſtopt, and his realms in danger of receiving no more ſubjects; yet, ſuch is the event, that thouſands find a ſpeedier way to that kingdom, by theſe preventives.

How is the belief in one univerſal remedy founded in truth, beyond that of believing in the powers of ſaints; is it not equally the effect of enthuſiaſm or ſuperſtition? from the firſt, if the mind of the perſon affected is naturally inclined to hope, and from the latter, if inclined to fear; the love of life, and fear of death produce both.

In truth, it is as reaſonable to believe, that the effluvia breathing from the ſhrine which incloſes the relicks of St. *Francis*, can cure any diſeaſe, as that a drop or pill of the ſame nature, can cure two diſeaſes ſpringing from two different cauſes, or a thouſand from an equal number of cauſes, if ſo many can ſubſiſt.

Where is the greater ridicule in believing in one, more than another? or is the contempt of ſuperſtition and enthuſiaſm, better founded in the Engliſh, than in the Italians? what philo-

ſophy

ſophy is there in believing impoſſibilities in medicine, more than in religion?

THUS then, the nature of the object is changed in this kingdom, but the paſſions which receive them remain; and the habits moſt prevalent in each country, make each purſuit ſeem leſs contradictory to good ſenſe.

IN fact, it is the nature of the human heart to be anxious in ſickneſs, and the head to be eaſily prevailed on, by its perſwaſive ſenſations; for that reaſon, in religious countries the diſeaſed flies to his ſaint for ſafety and protection; and in thoſe who have none, to quack medicines; each believes, that one and the other has ſome inexplicable power of extirpating their grievance, and the believer in univerſal remedies, is as much a ſuperſtitious devotee, as he that confides in St. *Anthony*.

PRAY, is it more incredible that St. *Anthony* preached to the fiſhes, and that they attended his diſcourſe, than that a miniſter has found a way to preach men into the ruin of themſelves and poſterity; or that he can conceive it poſſible to oppoſe the invaſion of an enemy of regular troops, with thoſe who never knew the uſe of arms; yet, the latter is true, to my certain knowledge.

MR. *Addiſon* treats with much ridicule, the believing that an image of our Lady in Italy changed the poſition of our Saviour from one arm to another, to preſerve it from injury; and yet his countrymen have believed as improbable things within this laſt year.

THE favourers of a girl who had ſworn a robbery

robbery againſt an old woman, and was afterwards convicted of perjury, believed that this girl lived a month upon one pound of bread and a ſmall pitcher of water, without diminution of ſtrength; and that the old woman was at one and the ſame time in two different places more than a hundred miles diſtant from each other; for this muſt be their belief, the old woman being proved beyond all contradiction to be at that diſtance, at the time when the other ſwore that this robbery was committed, and the advocates of the girl believed ſhe was preſent at the robbery.

PRAY, what is there more ridiculous in the Virgin's power of changing poſtures with the child, than in an old woman's being at two places at one and the ſame minute; or, how are the Italians more ridiculous in the belief of the firſt, than the Engliſh in that of the latter; I am convinced, that for one Italian who believes the ſtory of the virgin, there are twenty Engliſh who believe this of the girl and the old woman, and people of rank where one ſhould not expect ſuch abſurd credulity: indeed the whole nation was divided on this ridiculous ſtory of the old woman and girl, with as much zeal, as if their whole fate depended on it.

THUS then, the credulity of a nation may be as viſibly and eaſily duped, where religion does not afford it objects, as where it does; and if the church does not find it proper diet, it will take it for itſelf.

I HAVE often ſmiled at the account which Dr. *Middleton* has given, of the conformity between

tween pagan and catholic Rome in matters of religion; a diſcovery made long before his time, and acknowledged by our writers; it is juſt as ingenious as it would be to prove the conformity between the functions of the body of thoſe men who lived in the time of *Numa*, and pope *Leo* the tenth.

A PHILOSOPHER who knows his proper object, does not admire at, or condemn this conformity, he is convinced that human nature is ſtill the ſame in all countries; that the mind actuated with religion cannot avoid ſhewing marks of gratitude, and being pleaſed with ſeeing the object of their adoration ſerved with incenſe, pomp, and ſplendour. To what purpoſe is all this ſatire againſt votive pieces, lighted tapers, burning perfumes, and other ceremonies of this kind; the minds of theſe people are only incited by gratitude, to actions of adoration and devotion in theſe objects of the ſenſes; it changes not eſſentials in our religion, and thoſe creatures are not capable of being led by reaſoning, to the paths which conduct to happineſs.

EVERY Engliſhman would be a philoſopher, and treat mankind as beings influenced by reaſonable motives only; than which nothing ſhews a greater deficiency in true philoſophy: the effect of which is, that the common people neglected, and uninfluenced by objects of the ſenſes, are untouched by any power of religion, and totally abandoned, as one hour's ramble in the ſtreets of London will convince the moſt incredulous.

Is

Is it wiſer then, to ridicule and deſpiſe the reſemblances which he has recited in his epiſtle, and leave the populace unreſtrained, than to hold their minds ſteady to their duty, by ceremonies which can have no ill tendency? As a philoſopher, Dr. *Middleton* muſt have agreed in the latter, and as a chriſtian he ought to have ſaid nothing, becauſe he felt no influence from that faith, it may be juſtly preſumed from his other works. I am, &c.

LET. XVI. *To the Counteſs of* **** *at* Rome.

MADAM,

WHAT you have been told with reſpect to the Engliſh ladies, and women in general, is true; they have an external neatneſs in their dreſs, which is to be ſeen in no other nation upon earth; that part of apparel which is called an apron, is unknown to your country, and which I know no way of deſcribing to you, but by referring you, like a mathematician to his diagram, to that little jointed baby which I ſend you with this, by Mr. ———. This figure is dreſt in the night-gown of England, which being often white, handkerchiefs and caps, as you will ſee, all of the ſame hue, give an air of cleanlineſs beyond imagination.

THIS dreſs, with their hats on in the public walks, communicates to a ſtranger the moſt pleaſing ſenſation, a kind of paſtoral delight, a ſcene of old *Arcadia*, or like ſome of *Watteau*'s pictures in the rural kind.

IN

In Paris the women have quite another air in their motions, looks, dreſs, and behaviour, they impart a grace of a very ſuperior nature, ſuch as becomes perſons of the higheſt rank in the ſpecies; in London, the women of quality have much of the ſhepherdeſs mein, or rather inclining to ſomething leſs modeſt, the nymphs of the town; this air I preſume theſe ladies affect for a moral purpoſe, that by this artifice all kinds of characters in women looking alike, the men ſhall be afraid to accoſt any of them, leſt peradventure, they ſhould meet a virtuous woman and be rejected with contempt. Thus the dames of avowed pleaſure are prevented from exerting all their miſchief, by being mixt with and undiſtinguiſhable from thoſe of profeſſed virtue, as the ſame quantity of poiſon diffuſed thro' a large maſs of matter, is leſs likely to kill, than in its unmixed ſtate; or, wine leſs apt to intoxicate when it is diffuſed in water, than when taken alone, this policy you muſt allow to be admirable in favour of virtue and chaſtity, amongſt the ladies of England.

Yet I am afraid, madam, that in dreſs, the ſame objection lies againſt the ladies of London, that they ſay lies againſt the religion of the Italians; the external ſhow and parade may be greater, but the parts concealed are more neglected, than in the regions of Italy.

A man of my character and function, muſt be ſuppoſed to ſpeak all this from hearſay, only, and not knowledge; I aſſure you, the gentlemen who have viſited the kingdoms on the other ſide the Alps, tell me, that the hidden corners

corners are kept cleaner by our ladies, than by thoſe of England, and internal purity makes ample amends for external appearance.

THIS I think is but reaſonable in thoſe ladies; if they were as elegantly neat beneath as above, they would like ſo many Calypſos charm all mankind, and confine them to this iſland; but they are moderate in their deſires, and cheriſh ſome hidden diſguſt, on purpoſe not to diſpeople other realms, or, at leaſt, make them all ſo many nations of Amazons without a man amongſt them.

THE perſons of Engliſh women are certainly very fine, their complexions, ſhapes, and proportions very pleaſing and attractive; yet they are extremely deficient, not only in that which I have already mentioned, but in another intereſting conſideration; they do not give their minds all that beauty, which grace adds to ſentiment, and are infinitely leſs pleaſing in converſation, than the ladies of Italy or France.

THUS, tho' they eaſily captivate, their chains are too feeble to hold their captives long in dependance; they think of no more than the moments of delight, and leave the hours of indifference unprovided for, that is, they decorate their perſons, and neglect their underſtandings.

THUS it happens, that when poſſeſſion has ſtript the veil, which love throws over all parts of its objects, unleſs thoſe deſtined for the eye; a new ſcene appears, and all the undiſcovered parts of perſon, in mind and diſpoſition, now put into the oppoſite ſcale, weigh down the

former, which like gold becomes lighter by wearing.

It is to this neglect in England alſo, that the ladies of France and Italy find ſuch praiſes in the mouths of Engliſh travellers; indeed it is owing to a falſe notion in this nation, of ſuppoſing women unfit for converſation, that it has ſo long prevailed; whereas, in truth, their underſtandings are as good as thoſe of the ladies of any nation, and the converſation as brilliant, of all thoſe who have been bred to the uſe and exertion of their faculties.

The chief reaſon that women are leſs eſteemed here than in France, is, that the education of young gentlemen tends naturally to keep them from their company; from ſchool they go to the univerſities, the law, or phyſic, and are under the tuition of men till three or four and twenty; whereas a young gentleman in France comes from the college at thirteen or fourteen, and is immediately delivered over to the care and ſuperintendency of ſome woman of quality, practiſed in the ways of love, men and gallantry.

Here he learns every qualification neceſſary to accompliſh a young man, for the ſupreme art and myſteries of love; he is inſtructed in all the falacies and deceits of women; the artifices and devices of men; the whole attack and defence of the ſex; when being accompliſh'd, he is let looſe, not to make war, but love, on the females of Paris.

From this it is, that the gentlemen of France always think ladies the moſt deſirable companions

nions for converſation, and the women are ſtill inſtructed by teaching, as preceptors become the more expert by having pupils.

A WOMAN in England is the momentary toy of paſſion. In France the companion, in the hours of reaſon and converſation, as well as in thoſe of love; the ſentimental makes the greateſt part of the delight: a female of France would bluſh at the gothic joys which an Engliſh lover only thinks of, and pretend at leaſt to fly his arms and converſation.

IN truth, if they do not foſter a genuine paſſion, they ſupply the void of love with much art, and ſupport an artificial one ſo perfectly, that all ſeems eaſy and natural. A woman in England, in general, ſcorns diſguiſe; ſhe will have the whole heart, or nothing; and deteſts the ghoſt of a lover, as every thing is denominated but fleſh and blood. Indeed the moſt polite men and their wives have learnt to be civil of late, without caring ſix-pence for each other. To recompenſe the loſs of theſe qualities, however amiable, it muſt be avowed that virtue is the due praiſe of Engliſh wives; and were the men half ſo ſteady to their country's good, as their ladies are to their honor, no nation could boaſt more illuſtrious natives.

WITHOUT doubt there are fewer corrupt married women in this nation, than in any in Europe, where women have ſo much liberty; and huſbands have juſtly more reliance on them, than in any other country. Confidence creates honor, and the liberty of chooſing thoſe they love has preſerved their virtue; but the time ap-

proaches, and the law is talked of, which muſt in ſome time bring them on a level in levity with other women of Europe: it is determined, that neither honor in man, nor virtue in woman, ſhall be longer encouraged in this iſle; that ſince the naturalization of the off-caſt of all nations cannot take place at preſent, the expulſion of every virtue may, in order to pave the road for that glorious deſign. In all probability, Madam, a few years, if a law which reſtrains young people from being wedded to their choices, ſhould be paſs'd, the Engliſh ladies may be as remarkable for having as much cleanlineſs, and as little chaſtity, as thoſe of Italy or any other country.

THEIR gallantries and intrigues may make them as ſentimental, and refined, as either the French or Italians; and the loſs of one virtue, (indeed it is a capital one) be amply recompenſed by the acquiſition of five hundred hypocriſies. This is a thing to be dreaded by the women of all other nations: if beauty makes the females of England already a formidable rival to the French power in that particular, in oppoſition to internal cleanlineſs, ſpirit of converſation, cajoling, and intrigue; what will it effect when it has acquired all theſe powerful additions?

I TREMBLE for the continent, and verily believe, that this which appears a deſign of extirpating female virtue, is in truth a deep-laid ſcheme to conquer the French in their own way, and declaring a new kind of war, where the powers are female.

IN

In what a ſtrange light do vulgar eyes behold things! how often are miniſters calumniated by the tongue of malice and malediction! what can ſhew the genius of a ſt—ſman to ſo much advantage, as this ſingle ſtroke in policy, if it takes place? where, after having exhauſted the nations treaſure fruitleſly in war, and mortgaged its honeſt inhabitants to public plunderers, he diſcovers a new way of raiſing the reputation of his country, by aboliſhing all female honor as much as he can, on purpoſe to oppoſe the gallantries, intrigues, and adulteries of this nation, againſt thoſe of France, and thus beat them at their own weapons in a new kind of war. I am told, by this he expects to be as much famed for ſpreading the powers of vice every where, and conquering the virtues of both ſexes, as the Duke of *Marlborough* was renown'd for ſubduing the enemies of the crown of England. Alas! I tremble for the grand monarch. I am, Madam, &c.

LET. XVII. *To the Rev. Father* FABIO MARETTI *at* Rome.

Dear Sir,

It is a terrible thing for a traveller to paſs over a country which has not had its moſt remarkable rivers, hills, and ſituations, deſcribed by poets who have written in ſome language univerſally known. It would be an excellent relief at a dull moment to fill up a letter to a correſpondent with quotations of fine poeſy, after having deſcribed the place in proſe; but to

what purpoſe would all the elegant deſcriptions which have been given of the Thames, its foreſts, proſpects, and paradiſaic ſcenes, be tranſcribed for your eye, who underſtand not this language? A thouſand years hence, when the writers of this nation become like the Claſſics of ours, and Engliſh as much ſtudied at Rome as the latin language has been by this people, a traveller may fill up a volume, like *Addiſon*, whom you have heard of, with quotations from the ancients, as they will be then call'd, and be admired for wit which is not his own. The time may come when the Thames and Severn, rivers of England will be known in Italy by thouſands, their ſtreams renown'd, and the names of *Tyber*, *Po*, and *Clytumnus*, their preſent rivals, be forgotten in the countries through which they flow. The tomb of *Shakeſpear* will be viſited with as much adoration as that of *Virgil*, and with as juſt reaſon, if genius can give merit and renown to human nature. *Clarendon* will be remember'd as *Livy*, and *Milton* rever'd as the *Homer* of old Greece: *Bacon* and *Newton* adored as the ſuperior productions of the creation. Alas! I live a thouſand years too ſoon to travel in this country with eclat. This gives me no other pain, but that of being deprived of enriching this letter with ſomething worthy your regard; however at the time of the milennium, when we ſhall be all upon earth again, and underſtand all languages, I ſhall make another voyage on purpoſe for that reaſon.

UNDER the preſent circumſtances there can be nothing ſaid of this country, more than that the rivers flow amidſt the faireſt meadows enriched with lowing herds and flocks, adorned with aſpiring elms, and cover'd with the fineſt verdure The hills are crowned with perennial oaks, the golden corn waves to the breathing breeze, and tho' no olive-trees or vineyards grace the ſoil, the trees are loaded with the ruddy pear and yellow apple, preſage of liquors that rival the old Falernian or Sabine wine. Plenty burſts forth to every view; a cleanlineſs unknown to the peaſants of any nation, is viſible in every village; the country ſeems yet untainted; the ſmiling face of liberty ſhines amongſt the inhabitants, and a wealth which no people ever boaſted, of their rank, is to be found amongſt the farmers of this iſle.

WITH theſe people, integrity is yet to be found; they love the country which gave them birth, and breathe a ſpirit becoming the Romans in their days of untainted virtue, too ſteady to be ſeduced by miniſterial influence; and thus, being above all temptation to their country's ruin, are forbidden to bear or poſſeſs arms for its defence. Nothing is ſo dreadful to a corrupted adminiſtration as untainted probity.

BUT why am I painting the ſituation of theſe people, or upbraiding the m——ry that undoes them? I am an alien here; what charm has this land for me? Alas! it is or ought to be the univerſal affliction of mankind to think that without ſome ſudden intervention, the roſy cheek of health muſt fade in pining ſlavery; the

heart, which at preſent prompts the ſpirit of mirth in evening ſongs beneath the ſhady beach, muſt be loaded with anxiety, and ſighs burſt from that boſom, that now breathes the voice of jollitry! Such the dreary moment paints them to my imagination.

AMONGST the rural inhabitants of all the nations I have ſeen, none equal the natives of this country; the farmer has a liberal air, and the females a beauty not to be found in any other place. The peaſants of Italy have a famiſhed mein and poverty of aſpect. The French the ſame, or even worſe; they ſeem another race of mortals from the people of condition in their reſpective countries; nothing of this kind appears in England, all is of another caſt.

METHINKS the very horſes and cattle participate of this ſtate, and have an air of freedom not to be ſeen in thoſe of other nations; at leaſt they are handſomer than the animals of our country. Is it that love of beauty ſo prevalent in us which creates this ſentiment of freedom in their favour?

WHEREVER we paſs, there are no remains but thoſe of abbies, ruined houſes, where once the church triumphed in ſplendor and magnificence. Alas! the fatted ox comes no more to theſe habitations, and the ſleek monk bleſſes the teeming board no more, nor quaffs the ſparkling liquor down his roſy throat! Such revolutions have attended the ſons of St *Peter* in this kingdom.

THE good ſenſe of the common people is amazing to thoſe ſtrangers who viſit this country:

try: in all converſation where they can be ſuppoſed to underſtand the ſubject at all, they ſhew a degree of knowledge not to be found amongſt the peaſants of any nation; the meaneſt labourer has ſomething to ſay in his favour, which cannot be met with in any other place.

THIS advantage they draw from being accuſtomed to think for themſelves; their minds are naturally inquiſitive; and not being ſlaviſhly dependant on prieſt or maſter, a liberality of thinking appears amongſt them all, and a probity not eaſily conceived: the poor of the country-villages, who gain their daily bread, are extremely honeſt, and have not yet loſt the influence of religion. Liberty affects this amongſt ſmall numbers and ruins great.

IN London amongſt the lower claſs all is anarchy, drunkenneſs, and thievery; in the country good order, ſobriety, and honeſty, unleſs in manufacturing towns, where the reſemblance of London is more conſpicuous. No country can be more inviting to paſs the ſummer in than this; the heats are temperate, the verdure in the fields the moſt brilliant, and continues through the year; even the autumn is far from being diſagreeable; but alas! the dreary winter makes me ſigh for the ſunny ſhores of Bajæ; the ſerenity of ſky, and tepid breezes of that place, added to this clime, would make the whole Elyſium. Adieu, I am,

Yours, moſt affectionately.

LET.

LET. XVIII. *To the Rev. Father* DOMINICO MANZONI, *at* Rome.

Dear SIR,

NO where is the word *liberty* mention'd with ſo much ardour as in England, and no where leſs underſtood. The general meaning of it, as it is received in this nation, is the power of each man doing what he pleaſes, and preventing the reſt from doing the ſame thing: this is rather ſovereignty than freedom; and as people know in this country, that property and title beget a kind of deſpotiſm, it is a common thing to add in the advertiſement of the ſale of an eſtate, as a recommendatory conſideration, a nota bene, "No Lord within ten miles of it."

THIS deſire of liberty ſo conſtantly in the mouth of man, and yet in his practice ſo little to be found with an inclination to allow it to others, has often made me reflect whether this was ſo natural a paſſion as has been aſſerted? and if the love of power was not more original and native, than that of freedom.

BUT after ſome reflection, I am led to believe the love of power is nothing more than the love of liberty carried beyond its due proportion, in the laws of ſociety and nature. Men in general, at leaſt in this kingdom, ſcarce think themſelves free as long as they find any oppoſition to their deſires; every impulſe of paſſion that meets an obſtacle, is conceived as an objection to their freedom: a man therefore fanſies that independancy and liberty are the ſame things;

for

for that reaſon he muſt endeavour to ſubdue all around him to his inclinations: no ambitious man thinks himſelf free as long as others can check him in his attempts. Thus the mind ſteals from that liberty which belongs to all, to an independency which belongs to none; and from thence to that of power over others for the ſake of being quite independant; it then terminates in deſpotiſm, if no oppoſition deſtroy its deſign. Tyranny itſelf ſeems to make this progreſs in the minds of men: thus abſolute power ſeems to be a combination of two objects of the ſame paſſion, love of ſelf and liberty.

The truth of this ſeems to be confirmed by obſervations on mankind every where. Tyrants have generally ſhewn the ſtrongeſt ſelf-love of all others; in avarice ſometimes, at others, in plundering for the ſake of profuſion on themſelves; and court minions in murders, thro' fear of the deſtruction of ſelf. Thus it may be I think fairly ſaid, that the deſire of power is the love of liberty mixt with the exceſs of ſelf-love.

If this be true, it ſhould be the purſuit of all free ſtates as much as poſſible to endeavour to throw ſelf-love into diſgrace, to brand with ſarcaſm the miſer's forehead, and keep the incenſe on the altars of generoſity and liberality eternally burning. A king, of all demeaning diſpoſitions, can have none ſo criminal to his nation as perſonal avarice; his heart ſhould be open to the men of ſcience, and men of art; and that truly royal ſpirit of giving to the meritorious, ſhould gain him the univerſal affection

of

of a people; which it will never effect, if it be given indiſcriminately without diſtinction: yet avarice is even worſe than diſſipation, and is the moſt unroyal of all the qualities of the heart; without the ſpirit of generoſity, with juſtice, mercy, underſtanding, and all other virtues, a crowned head receives no admiration or applauſe, nothing more than a frigid approbation from the voice of fame.

Now tho' all men may be ſaid to be born free, yet none can be ſaid to be born independant; that never was the ſtate of nature ſince the firſt race became men; all that is in liberty is a right to that which is the common lot of mankind: the child is born in a ſtate of dependancy on the parents, and even when grown up, in nations where there is the leaſt property. Amongſt the Indians men are not independant; there is a due ſubmiſſion to the man of the firſt underſtanding, to courage, to ſtrength, and many other ſuperior qualities of the ſoul and body, which naturally take off the independancy of moſt, tho' not the liberty. And tho' theſe individuals ſo endowed may ſeem leſs dependant than the reſt, yet numbers render them dependant alſo: independant no man can be, in a nation which ſtands in need of the qualities and capacities of particular men to ſupport it; yet he is free becauſe they have no right to deprive him of his poſſeſſions.

From theſe attributes of ſuperior underſtanding, ſuperior courage, and ſuperior ſtrength, in uncivilized ſtates is derived the authority which one man has over another; this is naturally yield-

ed

ed to him by thoſe who taſte the advantage that he imparts to the community; thence aroſe the ideas of chiefs and kings in the ſavage nations, from a ſenſe of ſuperior abilities, and a ſenſe of gratitude mixt, and yet without loſs of liberty. In countries long civilized the ſame exalted talents, added to thoſe of generoſity, and many other humane qualities which wealth brings, or ſhould bring into faſhion, will obtain an authority undiſputed; and the great people, exerting thoſe qualifications, will find that men, from their dependant ſtate in nature, let their country be ever ſo free, will pay that due ſubordination which is eſtabliſhed in the firſt principles of all things.

YET if they chuſe another method, and ſtrive to render themſelves independant, by exerting the powers which riches procure them againſt their fellow-countrymen, by keeping them in continual fear; the mind, inſtead of acknowledging an authority in thoſe deſpotic tempers, deteſts the cauſe, and only lies ſilent till ſome occaſion offers of exerting its endeavours, againſt this oppreſſion which they feel with ſo much anguiſh.

KINGS then, tho' born to power, ſhould ſupport it with generoſity, and making that which they have a right to by the laws and cuſtoms of their country, to proceed from the natural diſpoſitions of human kind, obtain an authority in the heart of a nation, which is not to be purchaſed by any other means.

IT was this diſpoſition in *Lewis* the fourteenth which made him the darling of the French: he inſti-

inſtituted honors, rewarded merit, ſupported and cheriſhed ſciences and arts, was polite to all, and thus became the idol of that people whom his ambition and wars brought more than once to die without regret, of the ſword, famine, and diſeaſe.

If any thing can create genius, it muſt be ſuch a diſpoſition; when the rewards for excellent productions come from thoſe hands which are the moſt eſteemed by the ſons of men: if it cannot create genius, it begets the next of all things to it; it animates a common ſoul to moments of ſuperior conception, and paſſages of exalted underſtanding. That the Engliſh nation has richly deſerved encouragement from their princes, is ſurely indiſputable; yet to this hour there is not an eſtabliſhment in their favour. The miniſtry ſeem to ſhun men of great ſenſe, and liberality has fled the land. No man of letters is acceptable to the great, they conſider him as a kind of ſatire on their actions, and feeling within their own vacuity, are by no means pleaſed with beholding in another what they want themſelves.

This is not the practice of other nations: men of letters are received with peculiar honors in France and Italy by the nobility: by that means the liberal behaviour of the patron begets an authority over the man of ſcience, which makes *him* the dependant of his fortune, and unites his knowledge with the other's power and intereſt.

This management is well underſtood in France, where miniſters, and other great men, apply the talents of men of letters to their uſe, and

and the public advantage; and thus liberality begets authority, and every idea of arbitrary power is loſt. From this practice it is that thoſe who live in France, tho' their government is more deſpotic than the Engliſh, have more apparent freedom and eaſe than is to be ſeen in this iſland.

THE exertion of power is ſeen there in nothing but in caſes of much ill behaviour; and all that which might be carried by the ſuperiority of one man above another, by a kind of force which would make it arbitrary, is converted by politeneſs into that ſenſe of authority and dependance, which is natural for men to have over and upon one another: this being the cuſtom univerſally in uſe in that country, what ever may be the eſtabliſhment, it is really and in fact liberty: and after all the examination which I can make, from the ſecurity of property, eaſe of mind, and gaity of temper of the two people, taking into the account the deſire which almoſt all Engliſhmen have of poſſeſſing power by fear or force, and Frenchmen of obtaining authority by politeneſs and liberality, I aſſure you that I think the citizens of Paris as free as the citizens of London, and the French as happy in that reſpect as the Britons.

AT leaſt men of letters are happier in that city than in this; and tho' the lamp of learning is near expiring in England, yet no one ſtretches forth his hand to recruit it with freſh oil: the flame, I believe, quivers already; I ſhall ſee its total extinction before I leave England; after which, I ſhall only tarry to attend its remains, and behold it quietly inurned, make a ſmall epitaph,

pitaph, inſtitute a maſs to be ſaid for its repoſe, and fly to your arms in Rome; and thus end my life where it began. Adieu, I am, &c.

LET. XIX. *To the Rev. Father* LORENZO FRANCIOSINI, *at* Rome.

Dear SIR,

YESTERDAY amuſing myſelf with a walk in that church where the monuments of illuſtrious men of this nation are moſtly placed, amongſt others I remarked that of the great *Newton*, where, in a bas-relief, the other orbs of this ſolar ſyſtem are weighed by boys againſt the ſun, on a ſtillyard.

THIS naturally led me to think on the fate of thoſe philoſophies, which from the earlieſt account of times have come down to us thro' *Ariſtotle* to *Deſcartes*, and *Newton*; each of the former exploded by all living writers, unleſs you except Monſr. *Fontenelle*; and the latter attacked by the late Mr. *Hutchinſon* and his followers, a ſect of enthuſiaſtic philoſophers, who fanſying they have found in the hiſtory of *Moſes*, the beſt ſyſtem of the heavens and natural philoſophy, decry all others as deluſive.

THIS reflection led me naturally to conſider the unſtable ſtate of truth, as well as that of faſhion, and thence the feeble condition of the human mind, as it is generally found to exiſt in moſt beings of our ſpecies. The ſyſtem of *Ptolomy*, and the natural hiſtory of *Ariſtotle* and *Pliny*, were followed and received as undoubted truth for many ages. *Copernicus* and *Deſcartes* driving

driving theſe from the opinions of mankind, won the whole world to their manner of conceiving things; the ſyſtem of the firſt remains generally received, and the philoſophy of the latter, which was deſigned to explain the revolutions of the planets, is, as I have already ſaid, almoſt totally exploded. *Fontenelle* alone, at ninety-ſix, like a ſepulchral lamp, remains quivering over the dead body.

If we ſhould ſcrutinize too ſeverely into the minds of men, how contemptibly muſt we think of their capacities, they have followed the different profeſſors of each philoſophy by thouſands; embracing error, not under the idea of an object of belief, but of reaſon; dignifying that with the name of abſolute truth, which at preſent appears to be abſolute falſehood. What is then this ſupreme reaſon of man, that is ſo eaſily deluded? Or is there any truth belonging to reaſon in human kind, the reſult of numbers excepted, beyond that which is to be found in any other of its faculties?

If we ſhould judge from the analogy and experience of paſt times, we muſt conclude, there is no ſuch thing as truth; becauſe all that has been diſcovered and received anciently as true, is now known and received as falſe. Every philoſopher has ſunk into obſcurity, with his ſyſtem; and all reverence for him, and that, vaniſhed together with time.

Perhaps the day will come, when ſome fertile imagination may ingeniouſly dethrone this hypotheſis of *Copernicus* and the great *Newton*,

and prove that immortality belongs no more to ſyſtems, than to men.

WHETHER this be true or not, the experience of paſt ages, and the long unſettled ſtate of truth, ſhould teach us to examine with caution, and pronounce with modeſty; either on other people's opinion, or our own.

LET us imagine, as probably it is, that the ſyſtem of this amazing man, is the true one of the univerſe; we may admire indeed, that wonderful ſagacity which could penetrate ſuch abſtruſe matters; and yet, how ſhort in utility and comprehenſion is this degree of knowledge, to that of a legiſlator.

NEWTON has diſcovered that the planets and ſun, perhaps all other planets and ſuns, are counterpoiſed and attracted by one another. The ſyſtem of nature was before this diſcovery fixed, and the whole revelation is the principal which moves theſe orbs, and the laws which they obſerve. In human nature, the ſubtilty of diſcovering that paſſions, reaſon, ſenſes, faith, and imagination in man, actuate and counterpoiſe one another, is not ſufficient, tho' equally difficult; all the objects which influence each, muſt be proportioned and applied, to make ſociety proceed happily and well.

Is not the genius which is capable of ſuch force and efficacy, as much beyond that of *Newton*, as his was beyond the conception of other mathematicians and philoſophers of that kind? the one only explains the ſyſtem of natural bodies as they are guided in their courſe, and the other creates a ſyſtem by which nature is to be governed,

govened, in the conduct and commerce of men: one has diſcovered how nature proceeds, yet ſupplies no materials; the other muſt know her operations, and ſupply objects alſo. Whether there ever has been any legiſlator ſo perfect in his kind, as the great *Newton* was in his, pray tell me in your next letter, you have ſtudied him with ſuch amazing application, and know mankind ſo intimately?

METHINKS greatneſs of genius in any kind, can never be ſufficiently admired or encouraged; when we find from the hiſtory of all nations, how few men have ever poſſeſſed the faculties of invention and contriving new probable ſyſtems, from the known powers and properties of nature; is it not ſurprizing that their reward has been ſo ſmall, and their eſteem ſcarce taken place, till they were beyond all beneficial influence, from its good or ill reception?

PERHAPS if a father had the power of obtaining, what degree of genius he would chuſe to be given to his ſon, he would wiſh for the moſt exalted, as moſt likely to ſucceed in the affairs of this life; and yet I verily believe, that an inferior degree is that which promiſes faireſt to make its way in the world.

A VERY ſuperior genius is too much above the general comprehenſion, to be known immediately; the ſize of the underſtanding is like that of the bodies of men, each extends to a certain degree, and no farther; by means of which it comes to paſs, that whatever is extremely above the common capacity paſſes unremarked, it is out of reach but to few: there are not men e-

nough of true and ſublime taſte at one time in a kingdom, capable of extending to the conceptions of ſuperior minds, and to create their productions a ſtable reputation; the author dies before his work meets applauſe; he receives neither the reward nor praiſe due to his merit.

WHEREAS the foremoſt of the ſecond rate of underſtandings, write to the conception and apprehenſion of all; their fame, like flame in dry ſtraw, blazes, dazzles, ſpreads, and expires in a very ſhort time; the reputation of the former beginning by ſlow degrees like flame in fuel difficultly ſet on fire, is long in ſpreading its influence, but is laſting and cheriſhing when it has once taken firm poſſeſſion.

THUS for the mortal ſelf and ſhort-lived honor, a middling degree of genius is the moſt uſeful; but for the immortality of fame the latter. Will a father then rather deſire exalted fame for his ſon when he ſhall be no more, or leſs of that and ſucceſs together, whilſt he is yet living? It has been ſaid, that *Bacon*'s genius was conſider'd as wild and romantic, as it appeared in his writings, by the wits of thoſe days; and that knowledge in which he excelled all the world, and almoſt exceeded the human, could not obtain him ſuſtenance from the prince on the throne, after one fatal proof of his being ſubjected to the foibles of man. *Milton*'s paradiſe loſt paſt unobſerved, till Mr. *Dryden* called the attention of the world upon it; *Shakeſpeare* was poſtponed to *Ben Johnſon* during his life, and his works ſo little eſteemed, that they never engaged the author to give a correct edition of them,

them, the whole being taken from the prompter's books. Sir *Iſaac Newton* himſelf was not at all conſidered, till ſome foreign mathematician, I think *Huygens*, had read his book long after it was printed; and diſcovered to mankind the treaſures it contained: theſe were men of the greateſt genius.

At the ſame time, Mr. *Addiſon* who wanted taſte in all things, received applauſe beyond all other writers during his life; his remarks upon Bologna in Italy may convince you of this deficiency, where he ſays, the three moſt curious things in that city, are a ſtair-caſe, a medal, and a St. *Cecilia*, painted by *Raphael*; preferring the two firſt, and not once mentioning thoſe inimitable paintings of the *Carrachi* and their diſciples; he appears a baby in his pretenſions to knowledge of a ſuperior kind, that of defending chriſtianity, and explaining the powers and pleaſures of imagination; and a ſchool-boy in ſublime poetry. Even Mr. *Pope*, tho' an excellent poet, was in the nature of his writings infinitely inferior to *Shakeſpeare* and *Milton*.

The productions of the modern poets of this iſland, are ſuch as are adapted to the capacities of the many, and thus pleaſing every where, bequeathed their authors whilſt living an encomium much beyond their deſert.

Time however is doing juſtice to theſe men; the former grow yet more and more adored; the rock is immoveable on which they ſtand; whilſt the hill of ſand which ſupported the other, is mouldering away beneath the feet of their reputation, and deſerting them every minute.

THIS incapacity of comprehending that which belongs to true genius, I imagine is the cauſe that the moſt able miniſters are ſeldom employed in a ſtate. Thoſe who ſhould chooſe, cannot penetrate into truths intuitive to exalted minds; what is not underſtood by their capacities appears like ſcheming, nonſenſe, fairy land, or viſion; and thus the moſt able heads are prevented from ſaving their country, whilſt ſuch ſpecious and futile capacities as the late Lord *Bolingbroke*'s, catch every ear, and give their poſſeſſors place and power; like fly-traps, round which the inſects hum, and ſtick at laſt. The only man of late years, that could ſerve this kingdom as a miniſter, has been but little employed and ſoon rejected; thoſe who buzz in royal ears, did not conceive the deſigns of his ſuperior genius; or rather jealous, and preferring themſelves to their country's welfare, duped their maſter and the public good to their reſentments.

SUCH is the fate of ſuperior genius: It is my wiſh and ambition, *ut ſit mens ſana in corpore ſano*, and a heart warmed with gratitude for your goodneſs. I am, &c.

LET. XX. *To the Rev. Father* DIODATO FRANZONI, *at* Rome.

Dear SIR,

NOT long ſince on a journey into that part of this kingdom, which is called Wales, from whence the eldeſt ſons of the kings of Great-Britain take their titles, I found more remains of ancient vaſſalage amongſt the common people

people, and a greater ſimplicity of manners, than is to be met with in England.

THE language is yet ſpoken by the preſent people, which was in uſe in the time of *Cæſar*'s invaſion; and, if you believe the natives, as it was by our firſt parents in Paradiſe; it has not an ill ſound to my ears when put into verſe, as it was repeated by a gentleman of the country; yet I believe, it would be difficult for a ſtranger to acquire it; particularly an Italian. Nothing can be more different than the pronunciations of theſe two languages; the words in our tongue terminating in vowels, and thoſe in this having ſcarce any in uſe in their alphabet. For this reaſon ſtrength makes the excellence in the Welch, as ſweetneſs does in the preſent Roman; and it ſeems impoſſible for a ſtranger to obtain a true pronunciation, that does not practiſe with ſomething boiling hot in his mouth. There is a ſingular cuſtom amongſt the people of this part of the iſland, which is extremely uſeful, and worthy imitation: Whenever two ſervants have an inclination to marry, they make it known to their maſters, and he to his friends, who all ſend them ſomething to begin houſe-keeping; beſides this, there are in different parts, perſons who are called bidders, from the uſe they make of them, who are ſent round from houſe to houſe to their whole acquaintance.

WHEN a couple is to be wedded, there is one choſen on each ſide; they are dreſt in their beſt apparel, and with a long ſtaff to which are tyed knots of ribbands, their hats being decorated

with the ſame finery, are ſent out as ambaſſadors. Theſe are the public orators, and choſen from the beſt ſpeakers amongſt the common people, which office they always preſerve. Deck'd out in this pomp they proceed two different ways, and entering into the houſes, where they are ordered to go, make their ſpeeches much in this manner:

" DAVID and Mary intend to marry on ſuch a day; their father and mother, David and Mary, and their relations, have ſent me to bid you to the wedding; whatever you ſhall give them at that time, ſhall be reſtored at your nuptials, (if they are unmarried) or to thoſe of your friends, when they ſhall be married; and in their names I bid you a good day.

BY this means it often happens, that if the couple which intends being married, has lived in reputable ſervice, they ſhall receive a hundred guineas to begin the world; and from this ſum down to thirty is the general receipt.

Two days before the wedding thoſe who are invited meet together in the houſe where this couple is to live, and bring their gifts, when they paſs the evening in merryment, and dance; and what is ſomething ſurprizing, they all perform that exerciſe with an eaſe and grace, which I have not ſeen amongſt any peaſants in Europe.

THEY meet again at the ſame houſe on the nuptial day; whence they proceed on horſe-back to the church, two women upon ſome horſes, two men upon others, a man and a woman, women before men, void of all order: Before them

them is the beſt muſic they can get, the harp always, on which, ſuſpended about his ſhoulders, the harper plays as faſt as he can, as the horſe trots along, a random ſtrumming of the ſtrings. The harp and St. *David* are the moſt venerable objects of the Welch people; they are great lovers of muſic and ſinging; and have one poet very renowned, whoſe works they ſing at all feſtivals.

In this manner they ride with great ſwiftneſs to the church to be married; the haſte they make is to ſignify the impetuoſity of their love for each other. The ceremony being finiſhed, the company returns to make merry, which continues till evening: When having put the new couple to bed, they retire below; and after paſſing an hour in mirth, and making caudel for the bridegroom, they return again into the chamber, and carry him this invigorating liquor, as a reſtorative, conſider'd highly neceſſary in this moment; not forgetting a ſpecies of joking, which will not well bear being tranſlated into Italian.

This is the Welch way of marrying amongſt the common people and ſervants; by which you ſee the firſt difficulties of coming together are ſurmounted, and marriage much encouraged; and this without taking any thing from another, which he or his are not to have again when he pleaſes to demand it: This is converting ſmall ſums to great uſe, and drawing advantage from numbers of poor people, no where practiſed but in this part of the iſland.

It would be a cuſtom highly uſeful for the poor of Italy, where a prieſt might exerciſe this function

function of a bidder with great eclat; and the public be conſiderably benefited by this ceremony. It will render people leſs timid in coming to the care of a family, and re-people the country more than any other encouragement I can think of; and this without taxing any one, a matter of great conſideration in all public benefits. This cuſtom, good as it is, is not uſed by the Engliſh, perhaps not known to them.

THEY have another very ſingular cuſtom, which is that of covering for a whole year, the pourtrait of a perſon who is lately dead, with a mourning veil of black tranſparent crape, a kind of wearing weeds for himſelf: there were ſome hundred prints of Sir *Watkin Williams Wynne*, a great favourite in this part of the kingdom, hung with crape after his death; ſcarce a houſe in North-Wales without one of them, and in ſome, one in every room, in others one in every pannel; from thence you may judge of his power, whilſt alive. He was always complimented by his countrymen with the title of king in Wales.

THE country is in moſt parts mountainous, yet not ſterile; the hills being covered with graſs, and flocks of ſheep; it ſeems there were herds of goats formerly in great plenty; which animal, I know not the reaſon, is held in great contempt by the Engliſh, notwithſtanding his beard, that type of wiſdom; and is applied as a piece of ridicule and ſarcaſm by them, when they would ſatirize a Welchman; this ſatire has almoſt extirpated the race of goats. Many of the vallies are fertile, and the rivers fine, the

proſpects

proſpects yield to nothing in Italy; falling waters, ruin'd caſtles, woods, lawns, and rivers, riſing hills, diſtant oceans, all conſpire to make it the ſtudy of a landſcape-painter; no country yields a greater variety than this, to men who love to be entertained by thoſe rural pleaſures.

YET for one Engliſh gentleman who croſſes the river Severn to ſee this part of his nation, there are a hundred who travel into Italy, and neglect being acquainted with their fellow-inhabitants. It is reputable to have ſeen the caſcades of Tivirone, tho' they know nothing of thoſe of their own country. The peaſants, as free by law as thoſe of England, retain yet a great deal of that obedience to their landlords, which was paid the Barons of old; and that fierté ſo much attributed to the Engliſh, is yet ten times more viſible in this part amongſt men of fortune, than in England. The wife in Wales is ſcarce more than a houſekeeper, and the huſband much a ſovereign.

THE natives are hoſpitable, and entertain ſtrangers with a liberal and not unpolite air. Here you may live, with one precaution, in great plenty; you muſt remember, that your political principles coincide thoroughly with thoſe of the maſter of the manſion, or perhaps the evening ſacrifice to Bacchus may procure you an expulſion ten miles diſtance from an habitable houſe at midnight, if you ſhould differ from him in his notions of ſtate affairs. The Chevalier de St. *G—ge* has his health often drank in

in this country; which is moſt certainly a blooming promiſe of ſucceſs, after more than ſixty years exile.

THE peaſants wear no ſhoes about their houſes, and in their common travelling the roads they carry them in their hands, when waſhing their feet near the towns which they are travelling to, they put on them and their ſtockings; many of them however have none. And yet, theſe poor creatures would think themſelves doom'd to perpetual ſlavery, if they were obliged to wear wooden ſhoes; the ideas of wooden ſhoes, ſlavery, and French, being all link'd together in their imaginations; they would ſcarce prefer them, and liberty to confinement without ſhoes, and as ſoon wear chains, as preſerve their feet from injury by theſe contrivances; the flattering idea of being free, tho' barefooted, gives them no little conſolation amidſt as much ſlavery as poverty and dependance can bequeath; except in imagination, the place, perhaps, where that and all our pleaſures begin and end.

THERE is one remarkable and very eſſential difference, between theſe people and the Scotch; the firſt defend their countrymen and country in converſation, and retire, if poſſible, to live amongſt their relations, when they have ſaved ſome little fortune in England; the latter ſpeak highly of Scotland and Scotchmen, but never chooſe to ſee the land from whence they came. I am more inclined to think the Welchman ſincere, than the Scot, in his attachment to his country; and for this reaſon, the latter being preſbyterians,

preſbyterians, from which race I have remarked hypocriſy is almoſt inſeparable; the highlanders, who are epiſcopalians, reſemble the Welch.

THE inhabitants are extremely ſubject to anger, and to take revenge by law; they are amongſt the Engliſh, what the Normans are in France; their paſſions and parties precipitate them into very ſtrange deciſions in their public trials, where they are jurymen; inſomuch, that all diſputes of conſequence are carried into the cities of England to be decided by the Engliſh juries, who have no partiality for either ſide in the debate.

THIS is what I have collected for you in Wales, and tho' not ſo faſhionable, nor the voyage ſo dangerous as going to meaſure the pyramids of Egypt, viſiting the catacombs and cataracts of the Nile; yet perhaps, the Welch cuſtom of weddings, being put in execution in Italy, would impart as much utility as all P—'s voyage, which you aſſure me you have lately laboured thro', I imagine by way of penance, inſtead of laſhing yourſelf with a whip of thongs; ſurely your lent muſt have been ſevere, if as you tell me you abſtained during that time from all good ſenſe, and lived on ſuch terrible meagre.

INDEED I could ſend you many drawings of ruins from this part, but alas! we abound with too many of them in our own country: and tho' I venerate the remains of ancient palaces and temples, I am enemy enough to that taſte, to wiſh every ſtone of old Rome converted into ſome

ſome uſeful and habitable building, and the city in its former glory and extent, tho' all the inſcriptions and ſculptures were demoliſhed. Heaven defend this and me from the eyes and tongue of virtú. I am, &c.

LET. XXI. *To the Rev. Father* VINCENZO SPINELLO, *at* Rome.

Dear SIR,

IN this country profuſion is luxury, and whatever coſts much money is always extremely polite; for that reaſon it is polite to dine with the nobility, where you pay the ſervants for ten times as much as you eat. An open table, in this city, would ruin every man of a ſmall eſtate to be entertained at it.

ONE would be led to imagine, that the Engliſh were determined to deſtroy all ſubordination, by the treatment of their ſervants; they give them greater wages than in any country on earth; they are better fed than all others; even the common maid ſervants muſt have their tea twice a day, in all the parade of quality; they make it their bargain at firſt: this very article amounts to as much as the wages of ſervants in Italy.

BESIDES this, the money which is given to the men ſervants by viſiters, makes the place of a domeſtic a more conſiderable thing, than many ſmall trades, and employment of moſt uſeful artificers; this expence however is not the greateſt miſchief: the ſervants have very little attachment to thoſe they ſerve; this diſpoſition ſeems

ſeems to take place, from the miniſter, to the ſervants of ſervants of ſervants; ſelf is the ſole motive, and that never makes a true union between thoſe who ſerve, and thoſe who are ſerved. That intereſt which keeps them with you, will in a greater degree ſeparate them from you; a ſervant ſecretly gets a better place, that is, where there are better vales, than with his preſent maſter, and leaves him in a minute; this is not eſteemed a fault, becauſe it is become the general acknowledgment, that intereſt ought to be the ſole ruling principle of human kind. The ſervant hears this whilſt he ſtands behind his maſter's chair; he ſees him practiſe it in life, and like a good pupil follows his example. This method of leaving a maſter ſuddenly being no objection, if the ſervant be tolerably good he finds another place, and is little ſolicitous about pleaſing thoſe he ſerves; it is from other hands he receives his chief income, and the maſter is but little regarded.

In Italy, ſervants having no dependance but on thoſe they ſerve, muſt ſtudy to obey and pleaſe their maſters; that domeſtic who changes his place often, loſes his character, and is reduced to great extremity. He who continues long in one houſe, has beſides his preſent wages the hopes of a future ſupply, by a penſion in old age, or at the death of his maſter: thus the French and Italians, tho' not half ſo well paid as the Engliſh in their wages, not conſidering their vales, are ten times better, and more obedient in their ſervice; they ſtrive to pleaſe for the ſake of being approved of, and finding proviſion when

when they are no longer able to work. Whereas, an Engliſh ſervant, knowing he has no future expectations from his maſter, enjoys the preſent time, diſſipates and finds no ſolace by an annual penſion in his declining days. In my opinion, thoſe of our nation and France are happier than the Engliſh; they have every thing for their ſupport which is neceſſary, and the ambition of their maſters clothes them well; their hearts are at eaſe, and their actions encouraged by knowing that faithful ſervice always obtains a reward for old age.

I NEED not write a farther comment, or notes, to illuſtrate the truth of what has been ſaid; to prove that the Engliſh nobility and gentry ruin their being well ſerved, by a licentious and miſtaken habit of ſuffering their ſervants to receive money from any other perſons but themſelves. In fact, the domeſtic ſcarce conceives himſelf the menial ſervant of him who ſupplies him with his daily bread and apparel, and in general has very little good-will towards him.

FROM this one evil habit of giving money to ſervants, the nobility of no nation appear ſo mean as the Engliſh; my lord looks on whilſt his gueſt diſcharges the houſe, by paying the ſervants; and no domeſtics are in any compariſon ſo inſolent and inattentive in their ſervice, becauſe they know that it is not his lordſhip's hands from which they receive their money.

THE reformation of theſe abuſes will arrive with the general reformation of the nation; when the public funds being no more able to ſupply the miniſterial demand, the whole takes a new

new turn, and the want of money brings purer manners and more œconomy.

THIS is not ſo far off as the day of judgment, to my eyes. The k—dom appears to me like thoſe fruits which are extremely fair to the eye, and rotten at the core; the malady has begun from the heart; or like a body, which has long lain interred and unmoved, which, appearing firm and ſubſtantial to the view, is ſure to tumble into duſt the very firſt ſhake which it receives.

THOUGH an alien and ſojourner in the land, I ſincerely pray, that this may be prevented; there are yet an infinity of worthy people remaining amongſt thoſe who are neither the very higheſt nor very loweſt; and indeed ſome in the firſt, tho' they are hindered from their country's ſervice, and as it were exiled for their virtues. Adieu, I am, &c.

LET. XXII. *To the Rev. Father* BATISTA GUARINI, *at* Rome.

Dear SIR,

IT is not in medicine alone, that quackery takes place in this iſland above all others; it is in every other art and ſcience; painters even make their fortune in proportion, as they mix more or leſs of that with their profeſſion and colours; ſome chuſe a new manner of colouring, others of painting drapery, and one who would paint his figures upſide-down, would ſucceed to a miracle; but laſtly, here is a prodigy arrived from Paris; a wonder who has carried all be-

fore him, and all this by dint of beard. This man being extremely well acquainted with the prevailing paſſion of this nation, and their manner of reaſoning, which is, that if a man is extraordinary in any thing, he muſt be in all; has made the beſt uſe of a beard, that any man has made of it ſince the days of *Adam*. He goes dreſt in the Perſian or Turkiſh habit, with this type of wiſdom reaching to his middle.

THIS ſingularity of dreſs has given him an air of ſuperiority, and credit of being a ſingular good painter; he has had double the price of all others, and yet, if it was not for his beard, he would not be a better painter, nay not ſo good, as many who reſide in London. Thus, whilſt he gets five and twenty guineas for a three quarters length; *Soldè*, who is as good at leaſt as any in this kingdom, is glad to get half that money: The firſt has as many as he can paint, and *Soldè* has not ſo many as he ought. At preſent the people of England ſeem to be more captivated with what is new, than what is extraordinary; and are more pleaſed with ſingularity in the perſon who produces any thing in arts and ſcience, than with the production itſelf: it is this which has made this painter's performances ſo valuable. They have meaſured the value of his works by the length of his beard, and conclude as much in favour of the excellency of the one as the longitude of the other; it is the rarity of a painter with a beard, that has drawn him the reputation of a great maſter in his art. This is the firſt time I have known beards being the type of any thing but wiſdom:

wiſdom: If he painted in oil, I ſhould imagine he had made his bruſhes of his beard, and ſucceeded by virtue of that advantage; but he paints in craions.

In other parts of polite ſtudies, the ſame manner of thinking has often prevail'd; here is now an inſtance of a threſher,* a very honeſt man indeed, who was made a divine and librarian to the late queen at Richmond, becauſe he had found out the method of threſhing words into verſes; the excellency of the work is not conſider'd, it is the wonder of a peaſant's being a poet, which gained him his living and honors, during which time many others who were good poets, were ſtarving without the leaſt reward.

Besides this man, here is another mechanic, who is the candidate for the Laurel, after the preſent poet Laureat: This man has written a very indifferent tragedy, which has had great ſucceſs, becauſe it was the work of a bricklayer.

In fact, this appears to me to be extremely mortifying to men of genius; their works are not attended with eſteem or honor, becauſe they are the productions of men deſtined to ſtudy, whilſt thoſe of a threſher or bricklayer are admired, becauſe coming from their hands. At the ſame time, it is no ſmall reflection on thoſe who ſhould ſupport letters, that their patronage is beſtowed on ſuch underſtandings, and denied to men of true merit. This encouragement has already robb'd the world of two uſeful men to make two uſeleſs ones; and who knows where it may end? Humanity would be apt to conceive

* S. Duck.

ceive that this ariſes from want of taſte, not diſtinguiſhing what true merit is; and malice from a mean jealouſy which will not encourage it.

In every kind of work, the excellency of the workman in general is not conſidered here, as in France and Italy; the common artiſt is paid almoſt as well as the beſt, and what can only be accompliſh'd by one in a million, is as little eſteemed, as that which can be performed by one in ten.

For this reaſon it is that the moſt exquiſite works in graving, ſculpture, and painting, can with difficulty be brought to the higheſt perfection in London. An artiſt muſt ſtarve if he waited to give his pieces the laſt finiſhings; he gets as much money by doing well, as if he excelled all the world; whereas in France and Italy, he would be paid any price for that which no other could do, and not half what he receives in England for executing what he perform'd only as well as many other artiſts. This is therefore the land at preſent for mediocrity in all things, and excluſion of excellency in any.

In what I have ſaid, there is not one word to be applied to the mechanic inſtruments of uſe; they are finiſhed to a degree of perfection, that is not to be ſeen in any other country: Utility is the reigning idea of all that is done here, and taſte in that of Paris; for which reaſon England has the trade in one kind, and France in the other. And tho' a fine imagination may not be ſo much pleaſed with the Engliſh

liſh as the French productions; yet conveniency makes a good amends for a ſmall deficiency in figure; and not one in twenty, but is better pleaſed with the poliſh and hinge, than with the deſign of a whole performance. All ſee, but few have any taſte.

In all objects which are offered to the eye, the French have an elegance and taſte which is much beyond that of England, and the Engliſh finiſh the French deſigns better than their own workmen: Ornaments in diamonds are much better diſpoſed at Paris than London, and the ſetting much better in this city than in France.

One reſpects the elegant fancy, and the other the elegant hand of the jeweller; and thus in moſt kinds of manufactures, the deſigns of France ſhould be combined with the execution of England, to make a production perfect.

From what has been ſaid you may be inclined to believe, that, as taſte and deſign are the effects of genius, and elegant finiſhing the conſequence of patience and a mechanic hand, the French ſurpaſs the Engliſh in genius: this is by no means true, I believe; and my next ſhall bring you the reaſons. Adieu, I am, &c.

LET. XXIII. *To the Rev. Father* Philippo Laura, *at* Rome.

Dear Sir,

THE gentlemen of no nation in Europe travel ſo much, as thoſe of this kingdom, into foreign countries. A man that has not ſeen

Italy is ſcarce polite company in *London:* Even *Palmyra*, hid in deſerts, could not ſave her ruins from the examination of Engliſh travellers.

Two gentlemen have viſited that place, accompanied with another who underſtood architecture and drawing; in conſequence of which, they have given to the public the ruins of that ancient city, in ſeveral well executed prints; and an account of its former and preſent ſtate, as far as can be drawn from hiſtory and thoſe remains, in the moſt pleaſing manner, written with exquiſite taſte and modeſty. It has been the particular honor of England, to have ſome of their nobility and gentry in private ſtations to perform undertakings, worthy the royal encouragement, and its peculiar diſgrace to have had their m——rs negligent in every thing, that may do honor and bring utility to the public.

No nation is at ſo much expence to viſit the works of art, which other kingdoms have produced, as this of England. Italy has received more money from the gentlemen of England, for ſeeing the paintings of Italian ſchools, than they originally coſt from the hands of the painters; probably more than a hundred times that ſum; to ſay nothing of that vaſt number of paintings, which have been ſold to this and other nations. It is really equal to an eſtate or tax levied on England, and may not unjuſtly be called Peter's-pence; it brings vaſt ſums into Rome annually, not to mention that opportunity which our painters have, from copying the

works

works of their predeceſſors, and ſelling them for originals to the connoiſſeurs of all nations.

WHAT ſhall we ſay, after having ſeen with what avidity the Engliſh viſit all theſe prodigies of genius in arts and ſculpture, at Rome and other Italian cities, when at their return they grow indifferent about the promoting ſimilar performances in their own nation, and rivalling the artiſts of others.

ENGLAND has not yet produced a good face-painter, much leſs an hiſtorical; of all the works of the preſent performers who have been born in England, there is not one of them will be aſked of whoſe hand it is, forty years hence; and perhaps the whole production of one maſter, amaſs'd together, will not ſell at that time for as much money as was given originally for one of them: they have almoſt reduced face-painting to a mechanic art, and make pourtraits as they make pins; one forms the head, another the point. I dare ſay, the time will come, when there will be as many painters to finiſh a whole-length figure, as there are now trades to equip a beau: the face-painter, the wig-painter, the cloaths painter, the linen-painter, the ſtocking painter, and the ſhoe-painter. For as money is the purſuit, and honor very little called into queſtion; as mens merits are leſs the cauſe of their ſucceſs, than the patronage of ſome great man; and future fame outweigh'd by preſent money, in all opinions; it is probable, from what has already been put in practice by thoſe who have gotten the greateſt fortunes, that

this liberal art will be reduced to as mechanical an operation, as making hobnails, that fortunes may be made with the utmoſt expedition.

As things are at preſent managed, it is no encouragement to be excellent in the art of painting: a falſe praiſe effectually carries any man into a run for five or ſix years; they cry he is the beſt painter in England; he has all the people of taſte ſitting to him: what exquiſite drawing, what delicious colouring, what perfect likeneſs! At the expiration of this term, he is no more heard of, than if he had never exiſted; like a ghoſt that haunts a houſe, every one's converſation, and concern, till time cures the belief, and leaves it no longer a ghoſt. This is equally the event, whether he has, or has not merit; the fame, and the run of buſineſs begin and die together: it is for this reaſon, that the painters of England are leſs ſolicitous about ſtudying their profeſſion, than finding a blear-eyed patron, who with zeal for what he can neither ſee nor underſtand, may impoſe upon others, and ſwell him into high reputation.

An academy of painting eſtabliſhed like that at Paris, where all the pictures of their maſters are ſeen for a whole month, once every year in a public exhibition, would deſtroy theſe falſe methods of getting into reputation: pictures beheld together by thoſe eyes which are not judges of them apart, would have a very different appearance; the artiſt of real merit would not ſtand in need of a puffing patron to get him buſineſs, nor the unſkilful painter have the power of impoſing on the world, by the artifice of an impetuous

impetuous and ill-judging protector; till this is once accompliſhed it is in vain to expect works of merit, the love of fame will be lulled to ſleep by the opium of money, and the heart at eaſe about the firſt which is ſatisfied with the ſecond.

LET an academy and an exhibition take place, and, for the future, reputation and profit will be the ſame thing, and the ſame path conduct to both poſſeſſions; the temple of fame will not ſtand at the end of an unfrequented bramble-grown path as it does at preſent, and ſome ſquint eyed patron in attitude of admiration at ſome miſerable production at the end of another, along which the painters crowd, as Don *Quivedo* has deſcribed his people in the viſion of the loving fools.

IF the late prince of *Wales* had lived, an eſtabliſhment of this kind would probably have taken place in his reign; he was a lover of the imitative arts, and would have encouraged them; the preſent, who is a young prince of great expectation and promiſe, is not yet blown ſufficiently to ſhew all that diverſity and elegancy of tints, which is expected from the appearance of the flower in the bud.

WHATEVER may be the event, an academy for painting is certainly worthy a royal inſtitution and protection, if it be but to ſecure the trade of this nation, on which the revenue ſo much depends: an eſtabliſhment of that nature has more influence on the commerce of a people, than perhaps is commonly imagined; and, tho' it may never produce one good painter, will bring

bring many thouſand pounds annually into the iſland.

How many trades are there whoſe merchandize takes its great value, from the taſte in which they are executed; toys of all kinds, and moſt ſorts of furniture for elegant houſes; the form of a gold ſnuff-box ſhall ſell it with an alloy of ten per cent. when ſterling gold ſhall lie unaſked for, becauſe of the aukwardneſs of the make; this the French are ſo ſenſible of, that they allow that alloy to be mixt with all toys in that metal: what beau minds the movement of a watch, if the caſe be elegantly deſigned? the ſame runs through the whole of theſe things which depend on fancy, from the pattern of a ſixpenny ribband to the deareſt ſilk, tapeſtry, velvet, and carpets.

An academy therefore, once eſtabliſhed in painting, if it never produced any very excellent painters, would yet create excellent deſigners for the ornamental parts of all kinds of manufactures; the Engliſh enamelled boxes, would vie with the *papier maché* of Paris, and the Germans purchaſe their moſt valuable furniture from England, and not from France.

As great numbers of people from the cheapneſs of the education could apply their children to it, every lad educated in this way, whoſe talents were not adequate to great things, would be obliged to turn his hand to ſome lower part of the arts of ſculpture and painting: he who could not equal *Michael Angelo*, or *Raphael*, might carve a chimney-piece, and paint a coach with much taſte; thoſe who could not rival *Salvator Roſa*, *Claud Lorain*, or *Vernet*, might yet paint

paint landſcapes on china and enamelled ware, and by export make theſe commodities the univerſal purchaſe of the globe; this will certainly be the advantageous conſequences of an academy once eſtabliſhed.

It is alſo a demonſtration, that without theſe helps it is impoſſible to carry the common capacities of men to their greateſt excellence. A genius who has an imagination as vivid and extenſive as can be ſuppoſed, who combines and diſpoſes figures ever ſo elegantly in his head, may yet want the language of a painter, drawing and expreſſion; tho' the firſt is the gift of heaven, the latter is the effect of ſtudy; and notwithſtanding ſome men are born with greater aptitude to deſign than others, as ſome are with more facility of ſpeaking, yet it muſt be the work of application to draw well, or form a ſtyle in writing, the former of which is much more difficult than the latter; as the laſt may be made every moment's ſtudy in common converſation, the other requires a ſeparate attention and practice: as in learning a language, thoſe who begin late ſcarce ever attain a pure pronunciation: thoſe little differences of ſound and articulation which eſcape the ſpeaker, are clearly diſtinguiſhed by the hearer, and impart an inaccuracy and diſſonance to their pronunciation; ſo in like manner, thoſe who begin to draw late in life are always imperfect in their deſigns, thoſe little inexplicable differences which create the grace and beauty of a figure, are entirely loſt in their works and imperceptible to themſelves; the eye has formed its manner of ſeeing, and the

fingers

fingers of moving, before they began their ſtudies, and, like the organs of ſpeeh, or thoſe of hearing, are neither capable of that conformation neceſſary to make or diſtinguiſh thoſe minuteneſſes, which place one production ſo ſuperior to another in taſte and gracefulneſs.

THAT which determines a lad to be bred a painter in this country, is his father's ſeeing ſome of his ſcrawls on his books with a pen, or on the walls with a charcoal; he is a genius in drawing inſtantly, and this decides his employment; whereas, in fact, this talent is the leaſt of a painter; if he does not ſee nature as ſhe is, and has not a fertile imagination, he never can be made an excellent artiſt; looſe imitations almoſt all can make; he may be a dauber and nothing more; as is manifeſt from the thouſands which have been condemned to this art unſucceſsfully: it has already robbed the public of too many members, who would have been uſeful in other branches of trade, to make miſerable pourtrait-painters, the moſt uſeleſs of all employments which belong to man.

IN the neighbouring country of *Ireland*, the gentlemen have appointed premiums, as incentives to excelling, for thoſe young painters who ſhall produce the moſt approved pieces; this is the beſt ſupply to the want of an academy, where premiums muſt always be inſtituted alſo: this may in time make painters of merit in *Dublin*; indeed, many of the Engliſh would do well to go thither at preſent, if it were but to recover the love of their country, which yet finds protectors amongſt the commons of *Ireland*; men who

who are not aſhamed to prefer it to themſelves. Whether it be fatality, inattention, or ignorance, which reigns over the underſtandings of this people of England, I cannot decide; ſomething however, of that kind ſeems to rule all their actions of a public nature. I am, &c.

LET. XXIV. *To the Rev. Father* FILIPPO BUONANNI, *at* Rome.

Dear SIR,

THERE is nothing which is ſo often objected to the catholics, as that uncharitable tenet of giving all heretics to the devil, believing that none of them can be ſaved, and keeping no faith with them.

THIS indeed is an imputation which ſavours very little of chriſtianity, and was it carried into practice, and to influence our actions, would be extremely pernicious and truly deteſtable.

I HAVE obſerved, that churches or ſects, adopt certain articles in their belief, which are diſavowed in their practice; and men become much the ſame in their actions, tho' their tenets in ſome particulars may differ, if they are held by any at all. The church of England are predeſtinarians by their articles, and preach free-will; the diſſenters allow free-will, and preach predeſtination. But let us ſee if the church of England, and diſſenters, are quite free from this imputation of damning thoſe who differ from them. The creed of St. *Athanaſius* is the creed of the Engliſh church, which, after recounting the articles neceſſary to be believed, ſays,

ſays, this " is the catholic faith ; which except " a man faithfully believe he cannot be ſaved."

WHAT is there in condemning people to external puniſhment in our religion, more criminal than in theirs ; it is true, we believe thoſe articles as well as the church of England, they are therefore no condemnation of catholics, but they are of all other religious ſects of chriſtianity, which do not think as they do : thus, they are equally guilty of the crime they impute to us, and unjuſt in the taxation. I am convinced from the behaviour of thoſe catholics who are natives of this kingdom, that their word and honor is as ſeldom violated, as thoſe of a Preſbyterian or of any other ſectary, who condemns this tenet in our church with ſo much virulence.

THE Spaniards, the moſt rigid of all catholics, even thoſe in commerce have preſerved a punctuality with the Engliſh during the time of war, by returning them the effects in their hands, or tranſacting their affairs, in a manner which does honor to human kind ; yet, the Engliſh are conſidered as heretics by theſe people. Thus, acknowledging this tenet to be one of the Romiſh church, is it not one of the Engliſh alſo ? and the influence to ill-will is no greater with us than with them : in fact, as it is contradictory to all the practice of religion, ſo it never influences the mind of any chriſtian. Methinks, this one article is leſs likely to diſpoſe the mind of a human being, to put its dictates in practice, in oppoſition to all others by which we ſuppoſe ourſelves bound to do good, than the natural ſelfiſhneſs of man let looſe by the opinion that every

ry man has a right to think for himſelf, and act in conſequonce of it, which is the ſtanding tenet of the diſſenters.

I FANCY a ſcale might be made of the probity of all ſects, which depart from the eſtabliſhed religion of any nation. gradually leſſening, as they are more diſtant from the tenets of the national church; at leaſt, ſomething of that kind appears to me amongſt the ſectaries of England; I know not what Scotland would produce, perhaps, the quite contrary, hypocriſy being the inſeparable companion of that eſtabliſhment.

THE tranſactions of catholics being as honeſt as thoſe of any other church, it appears, that this tenet does not much influence their behaviour in life towards their fellow-creatures, and probably an Eye that will look a little farther into things than the ſurface, will find that this affair of excluding people from ſalvation is the inſeparable idea of all the ſectaries, tho' not openly avowed: to what purpoſe, or on what pretence was it, that the Preſbyterians ſeparated from the church of England, but becauſe they conceived that the eſtabliſhed worſhip had ſomething in it which is wrong in its modes and articles of belief, or, which is the ſame thing, that it does not lead to ſalvation? Now that which does not lead to ſalvation leads ſomewhere elſe, and thus, they believe that all other chriſtians are not ſaved; indeed they will not avow this openly, but if they do not, they loſe all argument and plea for ſeparation; all other conſiderations below that of being in danger of not being ſaved, being infinitely too ſmall for the making new ſects,

and

and dividing the ſentiments of a nation in a matter ſo eſſentially neceſſary, as that of being held by one uniting principle in religion.

PERHAPS this belief of all religions being leſs likely to ſave the ſoul of man, than that which each follows, is inſeparable, and muſt be ſo, from all true believers of what they profeſs. If our own is not beheld in that favourable light, above others, if all religions are alike in our opinion, we ſhall be actuated by none; preference being abſolutely neceſſary in all things, to put the mind of man into action, and make it influenced by any motive: thus this particular belief, and that in religion, ſeem to be ſecretly united for ever together, in the minds of all believers.

A PHILOSOPHER then, who is not miſled by the will-a-wiſp of words, or dazzled by the aurora borealis of falſe pretenſions, ſees that at the bottom theſe terrible imputations againſt us by the ſectaries, are really found in their own principles of ſeparation; and in truth, the belief of not being obliged to keep faith with heretics, has influenced the morals of catholics, as little as that of being obliged by nothing, or taking the liberty of thinking for themſelves amongſt the diſſenters; a ſpecies of beings which has never been remarkable for lenity, when they had power, or charitable thoughts for thoſe that differ from them.

FROM much obſervation and in juſtice to the Engliſh church, I own it has a generoſity belonging to it, which has almoſt ruined itſelf by indulgence to ſectaries; and perhaps a liberality of

of ſentiment, to be found in no other; greater than the feeble condition of human nature is able to bear and be well governed; indulgence, in extremes, creates diſſatisfaction in all things.

I am, &c.

LET. XXV. *To the Rev. Father* VINCENZO SPINELLO, *at* Rome.

Dear SIR,

I Have often told you, that this iſland teems with more characters, than are to be found in any nation upon earth, and probably as many as are upon the face of the globe. Every other nation has ſomething which characterizes its people, and makes it viſibly belong to one government; but in England the idea of liberty has reduced the minds of the inhabitants to a ſtate of nature, as near as poſſible: this ariſes from this tenet, that in religion as in government, all men are to think and act for themſelves, which has taken off all reſtraint in behaviour.

INDEED, this is not the avowed ſentiment of all ranks of people: thoſe of the eſtabliſhed church allow, that the king has a right to decide and determine in matters relating to religion; that he has prerogatives and power, which are truly his; and yet the m—ry of late years, who have been all Whigs in politics, and of the eſtabliſhed religion in matters of faith, if of any (except one preſbyterian or two, ſlipt into high places) have diminiſh'd the power of the one, and tacitly diſavow'd the authority of the other,

tho' the government has not been changed by any law whatever.

This prevailing opinion in the two moſt eſſential conſiderations of life, has borne down all other minuter influences; there is no uniform, eſtabliſh'd behaviour amongſt the people in this kingdom, as you ſee in other places: The very moment an Engliſhman becomes rich enough to think himſelf independent, his firſt pleaſure is, to ſhew that he does not care a ſixpence for any one, by his behaviour and converſation, and to let himſelf looſe to the influence of his ruling whimſy: I ſpeak now of all thoſe, who riſe to great fortunes of their own acquiring: by this means in a London coffee-houſe, a place for ſociety and converſation, you ſee in their faces that theſe men are leſs ſociable creatures, if they are ſilent, than in the inhabitants of Paris, as they walk the ſtreets; a ſtern negative ſpreading itſelf over the countenances of the firſt, and a look of invitation of thoſe of the latter: if they ſpeak, it is apparently to pleaſe themſelves; the French, tho' with the ſame deſign, yet appearing to pleaſe others.

It is in this iſle an inviolable maxim, that every man of fortune has a right to ſpend his money as he pleaſes: by this it appears, that neither cuſtom nor government influencing the behaviour of theſe people, there are few that diffuſe their money as they ought, but each man's prevailing whim decides of him in all things.

From this principle it naturally happens that one is all horſe-jockey, another fox-hunter; this up to the ears in play, another eternally in taverns

taverns and brothels; one rambling from place to place at an expence above his income; this buys pictures, nick-nacks, and virtù, till he has not a houſe to put them in, and that purchaſes a ſeat in parliament for ſeven years at the price of half his eſtate (the whole of which was not before that time large enough for his expences) at the expiration of which term, he finds himſelf diſappointed in his expectations, and without an acre of land.

If Mr. *Lock*'s opinion of madneſs and idiotiſm are juſt, theſe men ought to come under one or other of theſe definitions. Madmen put wrong ideas together, and ſo make abſurd propoſitions, but argue and reaſon right from them; but idiots make very few propoſitions, and reaſon ſcarce at all: to which of theſe does the greateſt number belong?

Methinks this definition of madneſs is extremely imperfect, becauſe almoſt all Engliſhmen, and philoſophers who differ from one another, muſt come under that denomination in each other's opinion; thus *Deſcartes*, who would explain all the motions of the planets by tourbillons, reaſon'd very well from that propoſition, tho' it was falſe, and yet I believe Sir *Iſaac Newton* never imagined him a madman; and *Deſcartes*, in like manner, if he had lived at the time of Sir *Iſaac*, would not have conceived that great man a lunatic, tho' he had never been converted to his doctrines.

I have often imagined, that the inſide of the head of a man in his ſenſes, and that of a madman, are not ſo totally different, as we are apt

to imagine: if another perſon could ſee and write down all the ideas which paſs in our brains in a week; the reſolutions, irreſolutions, hopes, fears, caſtle-buildings, reaſonings, &c.; the perſon himſelf, from whom the picture was drawn, forgetting what had paſſed in his mind, would declare theſe were the reveries of a lunatic.

MADNESS then ſeems to conſiſt in believing all thoſe things to be realities which the mind images to itſelf, and acting in conſequence of it; the latter part makes the eſſential difference. For, tho' a man ſhould believe himſelf a king, and never behave in conſequence of that imaginary character, he would not be deem'd a madman; in like manner one, whoſe actions were directed with the air and manner of a ſovereign, tho' he did nor believe himſelf a king, would yet be conſider'd as a man who had loſt his reaſon. Thus, it is the behaviour which conſtitutes the real idea of madneſs, and the concealment of our thoughts the man of ſenſe: in this nation however, the actions of men muſt be very extraordinary, before the denomination of lunacy can be imputed to them.

SOME time ſince here was a merchant, whoſe name was *Spencer*, who lived in a garret, without common neceſſaries; he valued himſelf much on living on a ſhilling a day, and poſſeſſing eight thouſand pounds a year: this proceeding was not looked upon as madneſs in this country, and yet in Italy, it would have moſt inevitably been conſider'd as direct lunacy, and have confin'd him to an hoſpital. On the other hand an anchorite, who had renounced oppulence and ſplendour to live

live in a cell, beneath ſome little hillock, upon that which his own hands can produce, croſſing himſelf ten times a minute in devotion on his knees, before a crucifix, would be conſider'd as a ſaint in Italy, and a madman in England; theſe different concluſions ſpring from the ſame cauſe. Riches are ſo much eſteem'd in this country, that all kinds of extravagancies in behaviour, which lead to the poſſeſſing that ineſtimable bleſſing, appear with ſome degree of reaſon; and paradiſe is conſider'd in that light amongſt the people of Italy, and totally forgotten in this.

THUS, what looks like madneſs in one nation, to the eyes of a ſtranger, may be received as reaſonable by the inhabitants themſelves: a widow in ſome parts of India thinks it highly reaſonable to run into the funeral pile, which conſumes her huſband; and in England into the arms of a new ſpouſe as ſoon as ſhe can.

AFTER this long diſſertation, give me leave to deſcribe a character of a man, who happened to die whilſt I was on a journey, at a town in Devonſhire. What I ſhall tell you, was related to me by gentlemen of undoubted ſincerity, every one acquieſcing in the truth of it; the whole appear'd ſo ſingular at that time, that I could not avoid taking minutes of his life, which I ſhall herewith ſend you.

HIS name was *Stuckley*, a gentleman of a very ancient family, and of an eſtate of a thouſand pounds a year; in his youth he was bred to the law, and during this time appeared to have more of that principle in his ſoul which the Newtonians

call the *vis inertiæ* in matter, than is to be found in almoſt any man; when put into motion he was extremely apt to continue ſo, and being at reſt he hated moving: by this diſpoſition, when he was prevail'd on by his companions to paſs an evening in gaiety, he never deſired to change that manner of living, and would have perſiſted in it for ever, if he could have prevail'd on them to continue with him, being then as eccentric and as inclined to motion as a comet; in like manner, when he had once become ſedentary by two or three days tarrying at his chambers, he hated the thoughts of being put into action again, and was always difficultly brought abroad, like a heavy ſtone, which has lain ſome time in one place on the ground, and formed itſelf a bed, out of which it is not eaſily removed.

When he left London, he retired into the country, filled with the project of perfecting the perpetual motion; this naturally kept him much at home in purſuit of this ſtudy: and as no one in the town had reſolution enough to reaſon with him on the affair, or was of import enough to make him change his deſign; that habit of perſiſting in one way kept him at home entirely. During the courſe of more than thirty years, he never came abroad but once, which was, when he was obliged to take the oath of allegiance to king *George* the firſt; this was the only time he changed his ſhirt, garments, or ſhaved himſelf, for the whole time of his retirement: he was a very little man, and at once the moſt naſty and cleanlieſt perſon alive; waſhing his hands twenty times a day, and neglecting

ing

ing every other part: during this confinement, he never had his bed made. After he had given over all hopes of ſucceſs in the perpetual motion, he took pleaſure in obſerving the works and policy of ants, and ſtock'd the whole town ſo plenteouſly with that inſect, that the fruits in the gardens were devour'd by them.

During the reign of the immortal queen *Anne*, whenever the duke of *Marlborough* opened the trenches againſt any city in Flanders, he broke ground at the extremity of a floor in his houſe, made with lime and ſand, according to the cuſtom of that country, and advanced in his approaches regularly with his pick-axe, gaining work after work, chalk'd out on the ground according to the intelligence in the gazette; by which he took the town in the middle of the floor at Bideford, the ſame day his grace was maſter of it in Flanders: thus every city coſt him a new floor.

During the time of his ſtaying within doors, he never ſat on a chair, and when he choſe to warm himſelf, he had made a pit before the fire, into which he leapt, and thus ſat on the floor.

He ſuffered no one to ſee him, but the heir of his eſtate, his brother and ſiſter; the firſt never but when he ſent for him, and that very rarely; the others ſometimes once a year, and ſometimes ſeldomer, when he was chearful, talkative, and a lover of the tittle-tattle of the town.

His family conſiſted of two ſervant maids, one of which ſlept in the houſe, the other not:

notwithſtanding this ſingularity and apparent avarice, he was by no means a lover of money; for, during this whole time, he had never received nor aſked for any rent from many of his tenants, and thoſe who brought him money, he would often keep at an inn more than a week, pay all their expences, and diſmiſs them back again without receiving a ſhilling.

He lived well in his houſe, and frequently gave to the poor; always eat from large joints of meat, and never ſaw any thing twice at his table; and at Chriſtmas he divided a certain ſum of money amongſt the neceſſitous of the town.

He ſeemed to be afraid of two things only; one, being kill'd for his riches; the other, being infected with a diſeaſe; for which reaſons he would ſend his maid ſometimes to borrow a half crown from his neighbours, to hint he was poor; and always received the money which was paid him, in a baſon of water, to prevent taking infection from thoſe who paid him.

He never kept his money under lock and key, but piled it up on the ſhelves, before the plates in his kitchin. In his chamber, into which no ſervant had entered during the time of his tarrying at home, he had two thouſand guineas on the top of a low cheſt of drawers, cover'd with duſt, and five hundred lying on the floor, where it lay five and twenty years; this laſt ſum a child had thrown down which he was fond of playing with, by overſetting a table that ſtood upon one foot; the table continued in the ſame ſituation alſo: thro' this money

ney he had made two paths, by kicking the pieces on one ſide, one of which led from the door to the window, the other from the window to the bed.

When he quitted the Temple in London, he left an old portmanteau over the portal of the antichamber, where it had continued many years, during which time the chambers had paſſed thro' ſeveral hands; when at length, the gentleman who poſſeſſed them, ordering his ſervant to pull it down, it broke by being rotten, and out fell four or five hundred pieces of gold, which were found to belong to him from the incloſed papers; this he had never examined after: It is generally ſuppoſed alſo, that he had put ſome thouſand pounds in the hands of a banker, or lent it to ſome tradeſman in London, without taking any memorandum of it from the perſon; all which is loſt to his heirs, as he would never ſay to whom he lent it, thro' fear perhaps leſt he ſhould hear it was loſt, which ſome minds can bear to ſuſpect tho' not to know poſitively: after more than thirty years living a recluſe, he was at laſt found dead in his bed covered with lice. And thus ended the life of this whimſical being. The gentleman who gave me this account was a man of excellent underſtanding, and who accompanied him to the town-hall when he went to take the oath of allegiance; he aſſured me, that in all the queſtions he could propoſe on every ſubject he could think on, he did not ſhew the leaſt tincture of madneſs; he rallied himſelf on the perpetual motion, laughed at the folly of confining himſelf

ſelf in-doors, and ſaid he believed he ſhould now come abroad again like other men; he was always eſteemed a perſon of good underſtanding before his ſhutting himſelf up: at the time of his death he was building a houſe, the walls of which were ſeven foot thick, probably his fears of being murdered increaſing with his age (I think he was more than ſeventy) induced him to build this caſtle-like dwelling to defend him from the attacks of thieves. This gentleman then, if he was lunatic, which none of his friends ever ſuppoſed him, ſeems to be ſo in the manner I have before mentioned, by putting all the reveries and whimſies of the human brain into action, and being unchecked by all external influence; a man of this ſtamp with a turn to devotion, would have been canonized as a ſaint in Italy.

THUS, Sir, I have ſent you a very ſingular and very true pourtrait, which I hope you will conſider as natural philoſophers do the extraordinary productions of human nature, where the viſcera are tranſpoſed, or any deviation from the common way of her productions: for tho' I look upon one reſearch or diſcovery of the univerſal principles of nature, beyond a thouſand of its irregular productions; yet, I hope in complaiſance to the reigning taſte in this kingdom, you will receive this with as much diſtinction as a ſix-legged rabbit, a two-headed lamb, or a double-bodied chicken, would be, by what is at preſent called a Philoſopher in England. I am,

Your moſt Obedient.

LET.

LET. XXVI. *To the Rev. Father* FILIPPO PAMPTA, *at* Rome.

Dear SIR,

IS it a paradox to ſay, that folly and philoſophy in many caſes are very near a-kin; and that what is deſpiſed as ſuperſtition and weakneſs in one nation, may be eſteemed as reaſonable and praiſe-worthy in another.

FASHION reigns in all the occupations of human nature, in philoſophy, and religion, as well as in dreſs and diverſions; tilts and tournaments, are no more in England, horſe-races and fox-hunting ſupply that place: the mind muſt be engaged, tho' we change the purſuit, and tho' the objects of the year 1500 become totally neglected and deſpiſed, yet thoſe in faſhion in 1755, have neither more truth, nor more good ſenſe belonging to them, than the former; *alius et idem naſcitur* is equally applicable to ſuns, men, faſhions.

WHEN religion was the reigning mode, relicks of ſaints were very acceptable to every one; a nail of the true croſs, a finger of St. *Peter*, a bone of St. *Benedict*, were eſteemed worthy the regard of every one, however exalted in life and riches, and preſerved in ſhrines of gold and ſilver. Chriſtians conceived that thoſe who had been illuſtrious in piety, or propagating their faith, deſerved eſteem and reverence for the advantages they had bequeathed to mankind, and the examples which they had ſet before them.

IN this nation, that manner of thinking is at an end, becauſe religion is no longer in faſhion.

LET

LET us however, ſee whether the folly is cured by the reformation, or whether the ſame humour is not broke out in ſome other ſhape. Are not the preſent Antiquarians of England as ridculous to the full, as the chriſtians of our country who pay great eſteem to the relicks of ſaints? always remembring that the meaneſt capacities are thoſe which are ſubject to this attention in Italy, and theſe which call themſelves the higheſt in this kingdom to the other.

AN Italian peaſant believes, that the effluvia from the ſhrine of St. *Anthony* can cure him of a diſeaſe; he hangs up a waxen leg as a votive offering of gratitude for a limb preſerved; and by this means feels the higheſt ſenſation of joy, which a human creature is capable of conceiving; thus, this folly is not without its pleaſure attending it.

A PHILOSOPHER believes he poſſeſſes the very knife that diſſected the heartleſs ox, at the ſacrifice which *Cæſar* made before his being aſſaſſinated; this is a curioſity not to be eſteemed ſufficiently, it becomes the envy of every antiquarian, the eternal cauſe of ſighing, the moſt rare of all the rare things upon earth.

An Italian catholic has the chalice which St. *Jerom* uſed in the communion of the Euchariſt, and values it amazingly; he would rather part with any thing, than that which was employed by the hands of that pious man.

WHICH is the moſt abſurd credulity? He who imagines himſelf poſſeſſed of what has no proof belonging to it, or, he who believes that this chalice will defend him from diſeaſe and injury?

THE

THE objects of this faith are different indeed, but the ridicule in each is equally ſtriking; is it not to the full as unworthy the dignity of that *great reaſoner*, man, to give credit to a knife's being preſerved ſince the time of that ſacrifice, that it has fallen into his hands, and then value it for that reaſon? as it is to believe the chalice of St. *Jerom* has the power of preſerving human nature from evil?

INDEED, the chriſtian ſacrifice is much out of faſhion, and the pagan highly conſidered amongſt antiquarians; one diſgraced by the name ſuperſtition, the other exalted by that of philoſophy, and virtù; Cæſar adored as a genius and general, and Chriſt reduced to a carpenter's ſon.

YET to every eye uninfluenced by prejudice, what compariſon is there between the two, even conſidered as human beings? One brought death on his countrymen, and ſlavery on his native land; the latter died to ſave mankind, and left behind him a doctrine which contains all that is neceſſary for the felicity of man; it abſolutely recalled mankind from that depreciating ſtate of deifying the worſt of mortals, and replaced it in the regions of virtue; yet, the commentaries of *Cæſar*, which convey to us devaſtation and deſtruction, ſhall be read with delight: whilſt the Evangeliſts, who preach peace, purity of heart, and good-will towards men, are reckoned a matter not worth the notice of a philoſopher, unleſs, peradventure, he has ſome deſign to attempt proving that the accounts they contain are not true.

ASK an impartial and philoſophic examiner, which

which is the moſt reaſonable creature? he who ſeeks comfort from the ſhrine of St. Francis; or he who delighteth his ſoul with poſſeſſing *Cleopatra's* patch-box, or the earthen ſaucepan in which *Diogenes* ſtewed his cabbage? The firſt rejoices in the poſſeſſion, becauſe he imagines there is ſome hidden virtue belonging to it; the latter becauſe it belonged to ſome ſingular perſon, and a thing which no man elſe has; which, notwithſtanding that thought, is the moſt trivial upon the face of the earth, all ſingular things being ſo in nature, becauſe the moſt uſeleſs; the common air, common earth, common water, common fire, as they are the moſt univerſal, are alſo the moſt excellent of all things; theſe are objects too great for the enquiry of the preſent philoſophers, as purſuits worthy of eſteem are for the antiquarians.

The man who would explain to us what cuſtoms made ancient nations happy, and ſhew us why they were ſo in conſequence of it; who would inveſtigate the ſources of good government, and adopt the plan which will conduce moſt effectually to happineſs; develope the faculties of man, aſſign objects proper to each, and convince us that ancients and moderns are by nature inferior to the pride of the ſtoic, and juſtly analyzing the whole ſoul, ſhew its component parts as they are, would be received with much leſs glee amongſt the antiquarians, than he who ſhould read a long diſſertation upon the ſhape of the Clepſydra, the Triclinia, and candleſticks of the ancient Romans; the diſcoverer of the laſt would be more conſidered as a man of genius,

than

than he who invented the machine to draw water from the loweſt mines by the powers of ſteem, or the ventilator which brings a public benefit to our ſpecies: ſuch is the preſent value of frivolous and trifling purſuits, and the neglect of uſeful and ingenious enquiries in London.

If we penetrate to the heart of the devotee and the antiquarian, the adorer of relicks, and the adorer of virtù; we ſhall find, that the whole value of the lamp which lighted St. *Auguſtin* to his devotions in his cell, and that which illumined the cave of *Demoſthenes* in his ſtudies, ariſe from an over-pious belief that men of exemplary virtue communicate ſomething of that nature to all they poſſeſs, and an over-weaning credulity that men of genius impart to all they uſe, a ſhare of their intellectual poſſeſſions: this can only be the cauſe of their admiration, and is equally ridiculous in the devotee and antiquarian; the objects, without this previous knowledge to whom they belonged, imparting nothing which creates attention or ſurprize. The lanthorn with which *Diogenes* ſearched for an honeſt man at mid-day in the ſtreets of Athens, being in no other ſenſe a greater curioſity, than that of Tom Davis a watchman, which lights him in his rounds, in London paſt twelve at midnight.

Thus then, when I ſee the people of pretended wiſdom gaping with aſtoniſhment, and graſping with deſire, the knives, door-hinges, baſons and utenſils dug from Herculaneum, becauſe they are ancient; I cannot avoid laughing at the attention which theſe philoſophers pay thoſe

thoſe trifles, and rank them with the devout adorers of the relicks of St. Anthony, St. Benedict, and St. Francis.

WHOEVER has much obſerved human nature, muſt know it too well to behold the former or the latter with much ſurprize; it is the condition of feeble man to ſearch relief from ſuch objects, and ſelect ſomething for every part of the ſoul and propenſity in human nature.

YET I own, I am much inclined to be merry, when I ſee a ſet of men, who would be extremely diſpleaſed to be counted otherwiſe than men of deep ſcience, rejoicing in the poſſeſſion of a ſcarce medal, a ſacrificing patera, or lamp of antiquity, conceiving knowledge annexed to ſuch purſuits, and honor in the keeping them; and yet deſpiſing the devotee who paſſes his breviary over St. Benedict's ſhrine to collect it's efficacious effluvia, or paying homage to the tooth of an apoſtle; is it more ridiculous to offer devotion to one, than to believe there is ſcience in the other? would not *Democritus* laugh at the man, who made the ſuperb diſtinction of philoſophy and folly between theſe propenſities; and *Heraclitus* weep, that men could purſue ſuch objects, with a belief of real knowledge in one, and efficacious influence in the other?

IF both are ridiculous, yet methinks, they are not equally ſo: the devotee, purſuing the diſpoſitions implanted in man, is only weak like man; the other, aſſuming the philoſopher, and man of reſearch, in purſuits equally abſurd, is equally weak, and yet ten times more the object of ridicule, becauſe he ſtigmatizes that with the appellation

pellation of folly in others, which he dignifies with philoſophy in himſelf, and cannot diſcover that he and they differ in nothing but in words, devotion and virtù, the love of religion and the love of antiquity; the paſſion is the ſame, and the objects equally meritorious, only faſhion has given one the air of reaſon and truth, and religion out of faſhion, the air of folly and falſhood, to the other. Alas! we are men alike thro' all, and the antiquarian of England as credulous, and as little philoſophic, as the devotee of Rome: the impartial eye and ſagacious head diſcover that ſurfaces conceal; that novelty, rarity, and faſhion, delight and delude; yet the ocean of intellect is all the ſame, and contains the ſame materials below: the priſm of the human underſtanding divides the flood of light into its original compounding colours; the green, blue, or violet, may in their turns be the reigning colour in vogue; yet the true philoſopher perceives that an equal truth belongs to each, and that their union conſtitutes that which gives life and viſibility to all. I am, &c.

LET. XXVII. *To the Rev. Father* BATISTA GUARINI, *at* Rome.

Dear SIR,

IT has been the obſervation of ſome travellers, that the refined policy of the Venetians has deſignedly created a contempt of their clergy, and a kind of plenary indulgence in the affairs of gallantry; in conſequence of which the nuns frequently receive their lovers in their con-

vents, and after having vow'd an eternal adieu to the delights of this world, paſs their hours in the ſweets of carnal love, and mere mortality.

I AM not politician enough to decide, whether this be right according to the maxims of their government; nor do I know, that encouragement to vice, and the diminiſhing the power of reſtraining it by depreciating the eſteem of the clergy, neceſſarily enter into the idea of an ariſtocracy. It ſeems to me however, that the m——s of this kingdom may poſſibly conceive it in that light, and their views be calculated to introduce the ſame kind of government hereafter in this iſland, which reigns in Venice at preſent; they may leſſen the authority of the c—n to that of the Doge, and buying the votes of that rabble of little boroughs in the kingdom, ſecure to themſelves hereafter thoſe who may unite to plunder and undo, then treat their maſter with contempt, and keep their own power ſuperior: an underſtanding that would doubt this, after their intending to paſs a law againſt clandeſtine marriage, in the manner it is deſigned to be enacted, muſt have a great inclination to ſcepticiſm indeed.

IT has been already ſaid, that the Venetians, by tolerating the criminal intercourſe of the ſexes, and ſhewing no favourable attention to the clergy, muſt have imagined, that ſuch behaviour is neceſſary to the ſupporting an ariſtocratic government, which is with them very deſpotic and tyrannic.

YOUTH muſt be indulged in venereal delights,

the

the propenſity which is moſt natural to them, to allure their attentions from the ſtudy of politics, and enervate their reſolutions by that indulgence; and the clergy render'd almoſt contemptible, leſt that power which divines have over the minds of men, ſhould create oppoſition to the civil authority, and give the ſenators diſturbance by preaching patriotiſm and virtue.

If theſe are the reaſons of the Venetian nobility, the mi—ſterial men of this iſland may probably have adopted the ſame ſentiments for the ſame intent; at leaſt there has lately been thoughts of paſſing a law in this nation, which may bid fair to have no better tendency.

It is ſaid that it will be enacted, that no marriage ſhall be valid without conſent of guardians or parents, where either perſon is leſs than twenty-one years old.

The penal parts to reſt only on the clergyman, who performs the office; the male or female, who is above age to incur no penalty; and the young lady who ſhall be ſeduced, to have no reſtitution for her loſt reputation and virtue.

The more one conſiders the nature of this act, the more it appears impoſſible that any thing can be more effectually plann'd, to the effectuating the deſign of introducing an ariſtocratic or oligarchic power; it contains every thing neceſſary, combined in one law, for that intent: if the abettors of it will ſtill avow that their deſign had nothing of that kind conceal'd in it, how will they clear themſelves from the imputation of the moſt ſhort-ſighted politicians, that ever pretended to gives

laws to a nation? will they, after ſo manifeſt a miſtake, perſiſt to preſide in affairs of ſtate and public welfare?

WHENEVER an order of men, equally criminal with another, which has no greater right to immunities by law or privilege, is exempted from the punition, to which the former is ſubjected by the legiſlature, may it not be ſaid, that it is either deſigned to ſhew the contempt which the miniſters have entertained for one above the other, or ſome private ſiniſter view exempts the latter, for reaſons peculiar to themſelves, and not tending to public good?

WHAT pretext can a man make uſe of, to amuſe an inquiſitive eye, or blind a juſt judge, who is about to ſubject the clergyman to penal laws for crimes, in every commiſſion of which there muſt be always ſome one more criminal than him whom this law makes only culpable?

THIS is what is ſaid to be the deſign; for example, Sir, if a young gentleman of age ſhall, when this law is paſt, prevail on a young lady, under age, who loves him, to be married contrary to law, and ſubdue the virtue of a clergyman in neceſſity, by a ſum of money immenſe in his eyes, to perform the matrimonial rite, the divine alone is to be conſidered as criminal; what lover cannot conquer the chaſte reſolutions of a virgin, by vows of eternal truth, and arguments which love will eaſily believe, and art eaſily ſuggeſt, that marriage is a ſacred rite, over which no earthly potentates have the leaſt authority; that therefore it is impious to pretend to it; yet, ſuch is to be the lenity of this law, that this

this ſeducer of the clergyman and young lady is not to be puniſhed.

WHO that has known the leaſt of human hearts, can imagine, that the fair ſex in love will liſten to this law, and act in conſequence of it?

YET, the tranſaction of a marriage contrary to this law, it is ſaid, is to condemn the clergyman a felon to the plantations, and leave, amazing to human belief! the perſon who ſeduced the young lady and the clergyman, in full liberty to repeat the ſame crime ten thouſand times, if he can find opportunities.

CAN therefore any law be deviſed, which can ſo effectually bring the clergy into diſgrace, as being ſubjected to partial acts of parliament, and eraſe that lawful authority which they ſhould have in all ſtates, over the minds of men committed to their care? can the ſenſe of Britons be ſo depraved to let it be paſt in E—land?

AT the ſame time, can there be any incitement to libidinous attempts, ſo ſtrong, as thus reducing the young, innocent, and virtuous, to ruin by a law, which the enamour'd heart can never conceive to be right, in contradiſtinction to that which has always been deem'd ſacred and inviolable till now, unleſs ſome immoral actions have given cauſe for a divorce?

INDEED, if this law ſhould paſs, there remains but one greater incentive to luſt and debauchery, which is giving premiums to him who ſhall ruin moſt virgins; and this probably will take place in this kingdom, ſooner than an encouragement to virtue, arts, or ſciences: For inſtance

ſtance, an authentic liſt of a certain number of deflower'd virgins of good families, may give to a young nobleman an enſigncy, lieutenancy, or captain's commiſſion in the guards, and in like manner, commiſſions in the common marching regiments, to others of the gentry, according to their merits.

OTHER young men of leſs honorable parentage, ſons of corrupted mayors, and perjured returning officers, may be provided for in the cuſtoms, exciſe, and other places, according to their deſerts in this way; and laſtly, the common people may be remunerated by giving ſo much a maidenhead, to be paid by the churchwardens of pariſhes, as they do already for a badger, or a fox's head: this would complete the ſcheme. Pray tell me, if the promoters of this law can have virtue in view, and the encouragement of public utility, whence does it riſe, that when the perſon of age ſhall have contracted this marriage, and offended this law, he is not to be puniſh'd with death as in France?

THIS precaution it is foreſeen, may prevent this artifice of ruining virgins by a falſe marriage, the perſon who would then be ſtrengthen'd in his powers of ſeduction, will be limited by the fear of puniſhment, and conſequently the young men reſtrain'd from gallantry, and debauch, both of which muſt ever be indulged in a nation, that is to be undone: and then, as few of theſe offences in marriage, may be committed under ſo obſtinate a check, the clergy cannot be loaded with infamy: Thus two great reaſons of

enacting

enacting this law may be deſtroy'd by enacting this clauſe.

If ſeducing young girls to their ruin, and their proving pregnant from this interview, is to be obligatory on the man to marry them, as it is in Holland; then will not the virtuous young gentlemen of this iſland receive a moſt unmerciful oppoſition to their humane diſpoſitions of ruining maids, and the deſign of the law be entirely fruſtrated?

Does it not evidently appear then, that this law, if it is paſt, will tend to leſſen the moral influence and power of the clergy, and open new roads to gallantry, and debauching virgins? Is not this following the Venetians in their favourite maxims of ariſtocratic government?

This however is not the whole, which ſeems intended by this law; minors being withheld from diſpoſing of themſelves, till of age, are actually in the hands of their parents or guardians till that hour; during which time, by coaxing, by threats, by promiſes, by ſale, and ten thouſand other methods, they may eaſily engage them to wed the perſons they pleaſe to chuſe for them; avarice or pride, the ruling paſſions of old age in this land, will oblige parents to wed their children to every vice, diſeaſe and deformity, to every thing diſagreeable in ſoul and body, to obtain more riches, or procure titles.

Thus then, in future times, the great families uniting with the rich, will not the borough towns, which are already thoroughly corrupted, chuſe the wealthieſt candidates, or thoſe who can give moſt money for them? By this means

will the repreſentatives in p—— be any longer thoſe of the people? will not the nobility and commoners, who are ſufficiently wealthy to place whom they pleaſe in that great charge, rule their behaviour with the eaſe of a machine wound up to go as they chuſe, and ſet to ſtrike the hours right or wrong, at their direction? Hence may it not hereafter follow, that the power of money, in the poſſeſſion of a few, ſhall influence all, and oppoſe that of the crown, by purchaſing a p——t which may alike infringe the regal authority, and peoples liberties, in preference of their own power? A cry of hounds ſo nicely taught, that they will quit the prey in full chace, if the miniſterial huntſman throws the pole before them; or hunt down a lamb with as much rage as a fox, if halloo'd by him to the purſuit.

This nothing can ſo ſoon effectuate as this law, which, if it paſs, muſt inevitably produce a union of riches and honors, and at no very diſtant period prove the diſtruction of the c——'s legal authority, and the peoples juſt liberties, and generate an ariſtocracy or oligarchy to be the directing power of this nation.

As the Engliſh clergy, excepting a few abandoned men, have ever been the friends of the true government, in ſupporting the king's rights, and peoples privileges, it becomes abſolutely neceſſary to render theſe men contemptible in the eyes of all, before their doctrines can be totally diſregarded; which this law in time will moſt effectually produce. Thus the clergy may be rendered deſpiſed and infamous, the virgins of moſt beauty and beſt diſpoſitions deſtin'd to the

arms

arms of violators, and ſeducers; the legiſlative power given into the hands of riches, the regal authority, the peoples liberties and virtues annihilated, by one law againſt clandeſtine marriage.

Is it not evident then, that the Preſbyterian plan of government which was in vain attempted by that infamous race of men, in the reign of *Charles* the firſt, by arts, arms, and aſſaſſination, is at preſent very near being effected in the reign of *George* the ſecond, and the king and people loſing thoſe prerogatives and liberties which have coſt them ſo much blood and treaſure, ſo often and ſo well defended by the arms and eloquence of their anceſtors, by the artifice of miniſterial men, diſguiſed in the ſhape of a law?

In this way will the conſtitution one day expire, as it appears to my eyes, who behold objects with leſs partiality, than thoſe natives who either oppoſe or defend the miniſterial power.

I am, &c.

LET. XXVIII. *To the Rev. Father* BATISTA GUIANI, *at* Rome.

Dear Sir,

IS it not true, that individuals may be very defective in one ſenſe, and very perfect in another? The eye may ſcarce have accuracy enough to diſtinguiſh colours at a little diſtance, and yet the ear may be ſo perfect as to diſcover the ſucceeding notes in the dying vibration of one ſtring, or expiring ſound of one bell; whilſt another perſon ſhall diſcover the leaſt deviation from true drawing, or varying ſhade of the ſame colour,

and

and not diſtinguiſh one air or tune from another: the ſame is equally true in the other ſenſes of ſmelling, touching, and hearing.

THIS obſervation has led me to imagine, that the ſame degrees of excellence which are to be found in the ſenſes of individuals, may characteriſe a whole nation in this reſpect.

IN paſſing thro' *Paris* to this city, I could not avoid being greatly aſtoniſhed at the pleaſure with which the audience ſeemed to be delighted, with the ſingers on their ſtage; for that reaſon which above all others is the moſt diſguſting in muſic, the being eternally out of tune.

NOT a ſinger in the opera ever performs an air without that error, and yet, the whole audience does not appear the leaſt ſenſible of it: an Italian porter would have raved at ſuch ſounds, and left the theatre inſtantly, half mad, unleſs the ſinger had quitted the ſtage.

THIS naturally made me ſuggeſt, that this nation in general is defective in hearing: the organs of that ſenſe, in a French native, are not made with ſufficient delicacy, to diſtinguiſh between being in tune, and not in tune; whereas, thoſe of an Italian peaſant are extremely accurate in this ſenſe.

NOTWITHSTANDING this, the deficiency which is ſo notorious in this part of the organization of a Frenchman, is amply atoned for, by the great perfection of the ſenſe of ſeeing.

IN all attitudes of the human figure, whether in dancing, walking, or any other kind of polite action, nothing is more juſt, graceful, and becoming, than what is to be found in France,

not

not only in the ſuperior ranks, but even the lower have a great degree of that becoming action.

THE eyes of this people are ſo extremely ſubtle and diſtinguiſhing, that the ſmalleſt improper action in a player, the leaſt diſtorted or ungraceful motion in a dancer's limbs is immediately perceived; the eye of that perſon, whoſe ear cannot diſtinguiſh between an inſtrument in tune and not, diſcerns the leaſt ungraceful movement of the body, and receives much pain from it.

HENCE it follows, that the muſicians of *Paris* are very often deficient in tuning their inſtruments, and their dancers the moſt graceful and juſt in all the attitudes of bodily motion.

THIS ſuperior accuracy of ſenſe in the eye does not terminate in the dancer, it goes on in the painter and ſtatuary, in the drawings, decorations and ornaments of all kinds of toys and furniture; and I believe, it is no violation of truth to ſay, that the French academy of painting and ſculpture furniſhes the beſt maſters of theſe kinds in Europe at preſent: this you muſt confeſs is no ſmall conceſſion from the lips of an Italian, where theſe arts have flouriſh'd and reign'd in all the zenith of perfection.

THE Engliſh, with whom I have long reſided, reſemble our natives in the delicacy of hearing, more than either the Italians or French in that of eye-ſight.

THEIR very ballad-ſingers in the ſtreets are in tune, and are really, for that reaſon alone, without conſidering the taſte of their common airs, a more agreeable entertainment, than all the voices of the French opera.

THE

THE ear of a Briton has a great degree of perfection, ſenſibility, and taſte of the powers of muſic; it diſtinguiſhes inſtantly between the pleaſures which are communicated by inſtruments in tune, and thoſe which are not; and tho' many of the hearers know not the reaſon, yet, their diſpleaſure is viſible in their faces, when ever the latter happens in a piece of muſic, which has before given them delight.

HOWEVER excellent this ſenſe of hearing may be in the natives of this iſland, even in the deſcendants of the original inhabitants, as I remarked in my journey into Wales; it is manifeſt that the accuracy of the viſual diſcernment is not to be compared with that of the French; neither men or women preſent themſelves with that grace, which is ſpread over all the behaviour of both ſexes in Paris; they neither dance or move with ſuch eaſe and dignity; one degenerates into flippant, and the other ſwells into burleſque; for this reaſon this iſland has not bred fine dancers, either among men or women.

THAT excellence depends on the perfection of the eye-ſight, and is totally directed by that ſenſe; it may be conceived that as the motions are accommodated to muſic, the dancer ought to be a judge of that alſo, and have a nice ear; this indeed, is true, but then it depends on the knowing the time of the compoſition, and not diſcerning the inſtrument's being in tune; a muſician may be a moſt excellent timiſt, and the hearer a good judge of that part, tho' the firſt plays the whole air out of tune, and the dancer knows nothing of the difference.

To this defect of viſual powers may it not be aſcribed, that England has not yet produced a good painter? no one amongſt them having been remarkable (I mean a native) for either drawing or colouring well.

Even the ſole man of great invention amongſt the painters, has been ſomewhat deficient in drawing and colouring: tho' his fanſy has been frequently luxuriant and juſt, yet the other parts, which depend on the perfection of the ſenſe of ſeeing, have been unequal to that of the imagination.

These original defects in nature may probably prevent the Engliſh from ever having excellent painters amongſt the natives, and the French from producing exquiſite muſicians.

To what other cauſe can it be aſcribed, that tho' the ſame mental powers have ſhewn themſelves in their writings of fanſy, which are neceſſary to make excellent painters and muſicians, that thoſe artiſts are yet unproduced amongſt the natives of this iſle and that kingdom? I am, &c.

LET. XXIX. *To the Rev. Father* Vincenzo Spinello, *at* Rome.

Dear Sir,

Nothing is ſo frequently met with as diſcontent, in the manners and expreſſions of the Engliſh people, and nothing ſo uncommon as that diſpoſition amongſt the French; a Briton growls at his ſituation in life all day long, and a Frenchman appears pleaſed with his; and yet, the former extols the mode of his govern-

ment

ment beyond all others in Europe, and affirms, that England is the only land of liberty and happineſs: this, as paradoxical as it ſeems to be, is not owing (as the inhabitants imagine) to the eaſterly winds, fogs or rains, which are in this iſland more frequent than in ſome other parts of the world.

THE ſoul takes little tincture from winds or weather; whatever diſpoſitions prevail, the cauſes are to be found in the mind alone, and in mental nature.

IF we examine the waywardneſs of an Engliſhman, the little inclination he has to follow any opinion but his own, whether conceived to be right, or preferred becauſe he would have it ſo; we ſhall find ſomething in him not to be found in a Frenchman.

THE ſame cauſe is the ſource of diſcontent as well as waywardneſs, and takes its riſe from the nature of the Engliſh government, as it is at preſent conducted, not as originally conſtituted.

A CHILD born to a great eſtate, the only ſon of a great family, never feels the leaſt curb to his inclinations; he is indulged in every thing reaſonable and unreaſonable; and this naturally brings diſcontent on the mind, a wayward diſpoſition that having been ſoothed by the poſſeſſion of every folly, at laſt, has nothing to deſire and poſſeſs which has not been already granted: it becomes by that means the moſt peeviſh, diſquiet, and diſpleaſed creature upon earth, eternally diſſipated and perplexed.

HUMAN nature cannot ſupport univerſal indulgence, and be happy; the ſoul unchecked will

will no more bear happineſs, than trees unpruned good fruit; it runs wild, ſtraggles into long unbearing branches and leaves, and becomes ſterile. Without reſtraint from many things, it is the nature of man to enjoy nothing; we know not the good of what we have, but by being denied in a great meaſure what we wiſh. Something to purſue, yet unpoſſeſſed, is neceſſary to keep the mind ſweet and wholſome, it will grow putrid like large waters without motion.

Thus, in gentlemen educated from their youth, in a manner which teaches the good of things enjoyed, by the being diſpoſſeſſed of others, the deſire of conforming to the will of their ſuperiors, and obtaining theſe prohibited pleaſures, models their minds, and gives them that eaſe and happineſs, which is to be found only in thoſe who have been truly educated.

To apply this to a whole people, the ſame indulgence when we ſpeak of nations, is to be found amongſt the Engliſh; that is, in the humoured heir of a large eſtate amongſt individuals; they have been long ſpoiled by the indulgence of miniſters, who knowing that to govern wrong and ſecurely, is obtainable only by that licence, every criminal indulgence is nurſed, and there remains but one puniſhable ſin, which is, that of oppoſing the miniſter. In this people, no decorum binds, no laws have reſtraint, it is the avowed maxim that every man has a right to think for himſelf; whereas, no perſon is ſo little to be truſted to any conduct, as a man in general to his own. Religion is here juſt what every man

man conceives it to be, it is predeſtination, free-will, or folly, methodiſm, quakeriſm, preſbyterianiſm, moravianiſm, anythingiſm, nothingiſm, and ten thouſand other enthuſiaſtic vagaries.

THUS, in this caſe, as in that of children, indulgence has taken off the joy of what they poſſeſs, and a Briton, compared with other nations, is as wayward and unhappy as a child, that has never been reſtrained, is amongſt thoſe who have been differently educated; from the ſame ſource both take their riſe.

HUMAN nature is as weak at fifty, as at fifteen; objects and purſuits are changed indeed, yet, without more truth in the latter than the former; and that which is called wiſdom is no other in general, than doing what cuſtom has made more becoming a certain age: it creates no difference in the eſſential parts of things, and that diſcretion which we ſo much applaud in ſeventy years, is in general nothing elſe than being tired with old follies, and not having reſolution to purſue new. The Engliſh being unreſtrained ſoon grow weary of all things; that *tædium vitæ*, for which ſenſation they have no word, is the only thing which is left them at forty; how charming is a day's reſt to a labouring man who feels it but rarely? how indifferent is that eaſe to thoſe who never labour? they have poſſeſſed and enjoyed all, and there is nothing to wiſh, unleſs it be that of wiſhing great part of their lives unpaſt.

THIS, methinks, will explain the Engliſh diſpoſition, and the contrary will develope that of the French.

To

To be happy, we muſt neither be indulged too much, nor reſtrained too violently; the mind of man cannot be truly at eaſe in either ſituation; in the firſt it runs rapidly down, like a clock without a pendulum to ſteady and direct its motions; in the other, it is ſo clogged with parts, that no weight or ſpring can move it.

THE French ſeem to have this happy medium; their government, tho' called deſpotic by thoſe who underſtand it not, has juſt that kind of liberty which human nature in opulent ſocieties is able to bear; indulged in all that can reaſonably make the happineſs of a nation, the monarch's will enforcing no more than what the laws of E——d want to put them in motion, and exerting expedients for thoſe momentary reſtraints, which it is difficult to provide in a mixt government, and yet which all ſuch governments want.

THE inhabitants of France being reſtrained from doing ill by laws and power, the mind does not contract that licentious habit of diſcontent, which the manners of England impart by an univerſal indulgence; it feels its ſtate by being withheld by law and education, with freedom ſufficient to taſte freedom, and not ſated with draughts of luſcious licentiouſneſs, which intoxicate, and efface the reliſh of all happineſs.

THIS ſeems to me to be the cauſe of the difference between the Engliſh and the French; and neither winds or rains, degrees of climates, diet or drink, have made the different diſpoſitions of the two nations.

THE French, more controuled by conſtitution, and free in ſocial life, taſte the true ſweets of liberty, which are to be found in living together.

WITH a native of the firſt, we are uncertain of his diſpoſition for two hours together; too proud to indulge any one's inclinations but his own, he becomes as unſocial as an owl, as ominous, diſpleaſing, and to be avoided.

WITH the other, you are ſure of his temper; he is too polite to be changing momentarily like the colours of a camelion, or the feathers of a pigeon's neck with every motion; he never fails to pleaſe himſelf by pleaſing you; and yet the Engliſh are called ſteady, and the French a fickle nation; the contrary of which is the truth. The ſuperiority of the French to the E—ſh government, appeared once ſo ſtriking to a Scotch member of parliament, that it produced the following ſtory.

IT ſeems there had been a gentleman of that nation in parliament for ſome time, during the reign of Sir *Robert Walpole*, who had conſtantly given his vote with him, and yet never aſked him any favour; this, conſidering his country, appeared to the miniſter's eyes a more ſtrange phænomenon, than ice in the dog days; he could by no means reconcile it to himſelf; he put together in his mind Scotland, this man, and aſking no favour, and could not poſſibly bring any ſolution of this ſingular appearance.

DISTRUSTING therefore his being of that country, he acquainted a friend of his with this gentleman's behaviour, and deſired him to bring

him

him to dine at his houſe; where being come, Sir *Robert* thanked him for his friendſhip, and then aſking to what reaſon it was owing;

THE Scotch gentleman replied, Sir, I have lived long in France, and from thence am convinced it is the beſt government in the world; and in troth as I ſee you are advancing with all your powers, to bring about a good work of the like kind in England, I am determined my voice ſhall not be wanting to ſo laudable an undertaking.

SIR *Robert* ſmiled, and there ended the converſation. I am, &c.

LET. XXX. *To the Rev. Father* LORENZO FRANCIOSINI, *at* Rome.

Dear SIR,

MAY it not be ſaid, that the ruling ſpirit of a nation is more or leſs viſible, in the actions of all ſorts of that people which dwell in it, from the common labourer and artizan, to the firſt nobleman in the nation? amidſt the lower claſs it is to be found as conſpicuous as amongſt the higheſt, and the rags and fat living of the workmen of England, ſpeak the idea of liberty, as much as the diſregard and inattention which is to be found amongſt the inhabitants of quality and riches.

THE ruling whimſy of the loweſt people of England, is to be what they call free, and to be careleſs of offending any man. To loſe, in drunkenneſs, all diſtinction between birth and obſcurity, nobility and baſeneſs, underſtanding

and ignorance, to affront ſuperiors, and defy the laws, make what are called the eſſential requiſites of liberty by theſe good people of England.

To ſupport this glowing ſpirit as it ought, and keep the heart warmed with its own magnanimity, nothing is ſo truly effectual as a large quantity of inebriating liquor; in conſequence of this, all decoration is neglected, and in this light the tattered coat is to be conſidered only as an old enſign, which has been much torn, and ſuffered in the defence of liberty.

The daily labour in England is licentiouſly ſwallowed down the workmens throats; liberty is the word; and the artiſt's hands are only employed to find him liquor and inſolence. This is the ruling paſſion of an Engliſh common man, ſpirituous liquors increaſe his ideal freedom, and flatter his ſenſation of greatneſs, till he becomes as great as a lord; "liberty plucks juſtice by "the noſe. The baby beats the nurſe, and "quite athwart goes all decorum."

Owing to this it is, perhaps, that the Indians of America are all great lovers of ſpirituous liquor; it exalts their favourite notions of their own proweſs, and every warrior becomes a Hercules by the influence of that inflaming fluid.

To ſhew you what extravagant and unjuſt ideas the people of England have annexed to the word Liberty, give me leave to tell you what I ſaw in the pit of the play-houſe.

It happened that the king, and ſome others of the royal family, were at the comedy that evening; when, according to cuſtom, the company

pany took off their hats; one however, near me, amongſt others, kept his on his head; when taking the liberty to ſpeak to him, and aſking if he paid no reſpect to the appearance of his ſovereign? he, knowing by my voice that I was a ſtranger, replied, "That, thank God, they "were a free people, and he would not take off "his hat to any king alive."

DON'T imagine this man was attached to the Stuart intereſt, it proceeded only from pure caprice or ill manners, which in ten thouſand different ſhapes is dignified in this land with the celeſtial name of LIBERTY. During an election of members for Weſtminſter, the popular exclamation was, Liberty! Liberty! and no French ſtrollers! as if a troup of comedians of that nation could deſtroy the liberties of England.

IN Naples the contrary of this diſpoſition prevails; there you ſhall ſee a ſmith or common artiſan ſtand at his door with a pair of crimſon-velvet breeches decorated with gold lace, and a laced waiſtcoat; liberty is a ſound not known in that country; therefore the moſt favourite idea is to look like a gentleman, which notion flatters him into the expence of a laced ſuit and velvet, and that again into his being a gentleman.

POMP is ſo much the ſeducing notion of the Neapolitan, that if he cannot hire a boy to walk after his wife to church, he will put on his ſword and follow her himſelf to give her an air of grandeur. An Engliſhman would rob on the highway, or ſell himſelf a ſlave, with as

much good will, as follow his wife to church in that manner.

As to matters of the belly, the Neapolitan is eaſily contented; give him only his water-melon with ice, and he will fare as you pleaſe in other reſpects of diet.

The peaſants wives of that country go to market in a cloth-of-gold jacket, and a ſcarlet petticoat double laced with gold; the aſs which brings her and her wares is alſo charged with the precious load of her inſtrument of muſic; with this ſhe amuſes herſelf during her time of ſtaying at market.

Thus you ſee freedom creates the love of ſtrong liquors, and arbitrary power ſobriety; one loves to warm himſelf into inſolence and contempt of authority, two things which he calls liberty, becauſe he may do it uncontrouled; and the other is afraid of being intoxicated, leſt his lips ſhould utter ſome diſreſpectful or indecent expreſſion, and he ſhould ſuffer for it.

It may, I think, be fairly collected from the ancients, that the old Italians were no enemies to wine, but indulged their glaſs whilſt freedom laſted amongſt them; which cuſtom they would have preſerved to this hour, if the fear of being betrayed by intemperance to inadvertent expreſſions had not begotten the preſent reigning mode of ſnow-water and fine cloaths.

The Sabine and Falernian wine, the delights of *Mecænas* and *Horace*, had never been neglected and unknown had Rome continued free; which is another reaſon for burning his Holineſs

in

in this iſland, and to an Engliſh idea of liberty a calamity not eaſily to be paſſed over with all their philoſophy.

FROM what I have ſaid you may imagine, that this diſpoſition to wine creates no unfrequent inſolence in the ſtreets of *London*; and yet, ſtrange to tell in this kingdom, this intemperance has an effect not ſo miſchievous as one would expect, if we conſider it in a political light. Adieu. I am, &c.

LET. XXXI. *To the Rev. Father* FRANCESCO BERTINI, *at* Rome.

Dear SIR,

THIS kingdom ſeems to me to be a living leſſon of what we read in the hiſtories of ancient Rome; we ſee here what we find written in our hiſtorians; and as the conſtitutions reſemble one another in ſome reſpects, the analogy is more ſtriking, than it can be in countries whoſe form of government differs more from the republican, than this does from the Roman. I have frequently imagined, that in governments which differ in their eſtabliſhments, there ſhould not only be laws peculiar to each, relating to property; but ſome even which ſhould reſtrain the accumulation of wealth beyond a certain degree: will the republican and mixt bear exceſſive riches, tho' perhaps they may be indulged to any exceſs in a monarchic or abſolute ſtate?

WHAT I would be underſtood to ſay, is this, that a deſpotic ſtate can bear to poſſeſs

more riches without hurting its welfare, than a republic or mixt government; it appears to me, this has the glimmering of truth, pray tell me what you think, when you have heard my opinion.

LET us then ſuppoſe, and as it really is originally conſtituted in this kingdom, that the king has his powers limited in ſome inſtances, and the people in others; that the executive is lodged in the hands of the firſt, and the legiſlative in the hands of the latter, and that the people have a right of chooſing great part of this legiſlative body, for their repreſentatives in the aſſembly of their nation.

THIS latter makes the republican part of the Engliſh conſtitution, all which ſhould be choſen by their compatriots, from that natural aſcendency which good ſenſe and virtue have over the minds of men; theſe are, in a nation where nature has not been totally defaced, the qualities which create that original authority which one man has over the minds and diſpoſitions of many; this ſuperiority they would have continued to exert, had not the introduction of too much wealth into private hands, deſtroyed their effect; it has placed the private good of every individual in oppoſition to that of the general, and the thief with money has more authority than *Epaminondas*, was he an Engliſhman, would have without it.

THIS acquired power of riches, has totally ſupplanted all the influence of human excellencies over the minds of men; and *Cataline* with gold

gold would be preferr'd to *Fabricius* without it, in nine of every ten boroughs in the iſland.

MONEY then having this influence on the human heart, counter-acts that weight which ſuperior underſtanding, ſuperior virtue, and ſuperior abilities of all kinds, ought, according to the true fabric of nature, to poſſeſs in the nation where they are found.

THESE original powers of man were firſt implanted in a few, by the author of all, for the good of all who were of the ſame tribe or nation.

THE valour and prudence of one man, by that prevalency which theſe qualifications have on the opinion of his fellow countrymen, become the good of the whole, and creates him their general in times of war and danger; this brought *Cincinnatus* from the plough.

THE ſame may be ſaid of wiſdom in the miniſter, piety in the prieſt, and probity in the legiſlators of a country; the ſame powers which give men authority over others by enjoying theſe excellencies, make it the public utility that they ſhould be in power; the cauſe of chooſing operates to the advantage of thoſe who elect, and all the community receives one mutual benefit, from this ſuperiority of a few members, and the propenſity to yield ſubmiſſion to them in the multitude.

THUS in nature, the powers amongſt men which gain the aſcendant, are thoſe which ought to obtain it; authority and ſubmiſſion become one reciprocal advantage: hence without doubt have riſen all the different governments in the world,

world, and in this way it is ſtill continued amongſt the nations of America; wiſdom and valour impart power and authority to the poſſeſſors; the ſubordination which preſerves the whole, is juſtly preſerved by it.

WHATEVER then in a nation tends to deſtroy the influence of theſe original qualifications, ſo far tends to ſubvert the government; for nature has never yet ſuffered a right effect to be produced by a wrong cauſe, and conſequently every artificial ſupply muſt ſooner or later fail, and prove deſtructive.

IN this kingdom, where I am, this acquired and falſe authority of wealth has totally prevailed over the natural and true; all ſubordination is vaniſhed; virtue, underſtanding, and every other quality which influence in original nature, have loſt all prevalency.

FROM this it follows, that the deepeſt briber being elected in the place of the deepeſt thinker or worthieſt man, the good of the electors and elected are become ſeparate things, and the man who has given them ten thouſand pounds for their votes, has ten thouſand vices and inclinations to ſatisfy by means of them.

GENERALS, Admirals, ſecretaries, and all the long liſt of miniſterial men, may obtain their offices by means of ſome ſiniſter influence, and not the natural; even down to the mayor or portrieve of a paultry corporation.

IN this manner it may happen, that tho' riches increaſe the means of making a ſtate, like this, great in one reſpect, they may deſtroy it in another; and the depriving men of ſuperior abilities, of that

that authority which they ought to poſſeſs, hurts a nation a thouſand times more effectually, than the advantages which attend wealth can do it ſervice.

For this reaſon it ſeems neceſſary, that to preſerve a nation happy and free which is conſtituted like this, to have miniſters which would be revered abroad, and loved at home; it ſhould have laws enacted to prohibit the increaſe of wealth in the individuals, beyond a certain ſum, the exceſs of which ſhould be depoſited in the publick treaſury.

This, indeed, at preſent, would appear very viſionary and ideal, in the opinion of the preſent ſtateſmen; yet, *Lycurgus* carried the reſtraint of money to a much greater height than is now neceſſary, and preſerved the conſtitution of Sparta whilſt that reſtraint continued; and tho' an Engliſhman would not chooſe to lye upon hurdles, and eat black broth, yet he might reaſonably endeavour to give thoſe excellencies in nature that weight which was originally deſigned them, and preſerve that country which he ought to love, becauſe it is his own.

This I flatter myſelf will explain the reaſon, why virtue has been obſerved to be the protecting power of republics, and the ruin of them followed the deſertion of that celeſtial influence, by the introduction of riches. Does it not appear abſolutely certain, that this ſiniſter influence of wealth, creating one univerſal depravation in the minds of thoſe who elect the repreſentatives, who ſhould govern in a nation, has deprived every ruined republic of the uſe of thoſe virtues

and

and perfections of humanity, which would have preſerved it.

It is not becauſe there are not at preſent men of abilities, probity, and underſtanding, in England, that the m——ry is ſuppoſed to be compoſed of a different kind of men; but from this reaſon, as thoſe ſuperior qualities are rarely joined with wealth or ambition, theſe ſlide into corners, or are not able to win authority thro' want of that baſtard power of riches, which has uſurped the throne of the legal heirs of it, the exalted attributes of mental nature.

Methinks it was this pernicious power of riches, which ruined the Carthaginian ſtate; in commercial nations, a rich and ſelfiſh merchant overbears the man of ſmall property, vaſt integrity, and ſound intellects; the nation's welfare in his intereſted eyes, is the ſucceſs of his own private buſineſs; hogſheads of tobacco, barrels of rice, tuns of ſugar, and bales of cotton, make, in the opinion of the ſeparate traders in theſe commodities, the nation's whole concern; circumſcribed in knowledge, and hood-winked by lucre, they would preſs all mankind to their private advantage, and ſpread yet farther the thirſt of money, and the fatal effects which attend it. I am, &c.

LET. XXXII. *To the Rev. Father* Franceſco Bertini, *at* Rome.

Dear Sir,

I AM much pleaſed with your approving of what I have ſaid on the influence of money, in republican and mix'd governments; and not a little

a little flatter'd with your requeſt of ſeeing my reaſons for what I have aſſerted in relation to monarchic ſtates being able to bear a greater degree of riches, than thoſe which I have already mention'd.

In ſtates where any part of the legiſlative or governing power is elective, the people, after they are once become venal, can pay no regard but to money; this purchaſes their ſelf-love, in oppoſition to the love of their country: the heart of man in money loving kingdoms, is not proof againſt the ſeduction of ſelf-intereſt, and it inevitably happens that the public benefit, grown old and infirm, is ſtrangled by the hands of private advantage in full vigour.

Too many people of great riches, in a free nation, create an equality which is detrimental to the whole; nobility is but little worth, where a man of the meaneſt birth, and baſeſt education, can make part of the legiſlative power: in this kingdom a taylor with three hundred a year, may be a member of parliament and cut out laws as he did garments; and if he has ten thouſand a year, he may make his *quietus* with a borough; tho' not with a bare bodkin, as *Hamlet* ſays, yet with a large ſum of money, and be preferr'd to the deſcendant of a *Howard*.

Hence you may ſee, that money, baniſhing all other excellencies, becomes the ſole envied object; it gives power and ſuperiority, and happily ſupplies to the ignorant what they want in worth and underſtanding. A nobleman, tho' he makes part of the legiſlature, is more on a level with a com-

a commoner in this kingdom, than in any other upon earth.

For this reaſon it happens that the inhabitants, poſtponing every other conſideration, lay their whole ſtreſs on getting rich, and neglect making themſelves wiſe, as a matter leſs demanding attention.

Is it then abſurd to reſtrain this rage of money, and ſubduing every human qualification of ſuperior excellence to that pernicious power, eſpecially in this conſtitution, where the increaſing deſire of it has already been almoſt the ruin of the kingdom?

In a monarchic ſtate, all honors proceeding from the crown, the power of riches is much inferior to what it is in a mixt or republican; tho' money is not without influence, in ſuch nations it has much leſs than in others, and tho' it may poſſibly purchaſe the ruling power of a miniſter, it cannot long preſerve and protect him in that place, without acquitting himſelf with addreſs.

Whereas a miniſter of England, once elected by faction, or intereſt, may be ſuſtained by his venal friends, in oppoſition to the king and the peoples rights and inclinations; he that can rule the p———t, rules both, and is at eaſe.

A monarch always places honors above wealth; there is in that ſtate ſome ſubordination. A nobleman of France is what no citizen can be, and ſomething which every citizen muſt reſpect, and pay regard to; no riches can make the latter a companion for the firſt, but by condeſcenſion: Whereas in England a peer of the realm, and an importer of wine, if the latter be rich,

rich, are ſo near upon a level in company and privilege, if the merchant be in parliament, that beſides their titles, there is ſcarce any difference worth ſixpence.

The church and army are inferior to commerce in the preſent mode of thinking; thus ſubordination is due only to money, and two men of any profeſſion are equally eſteemed, who are equally rich, from him whoſe art is of ſervice to his country, and has ſpent his life in ſtudy, to him who behind the counter ſells hobnails by the hundred.

In a monarchic ſtate, the men of ſuperior qualifications will at laſt ſucceed, becauſe it is the monarch's intereſt to have them near his perſon. The king of *Pruſſia* would fetch a general from the wilds of Siberia, who excelled all other men; and purchaſe a negro from the middle of Africa, who could improve his nation's commerce and welfare; he would beſtow immenſe ſums to draw *Homer* from the ſhades, to converſe with *Solon*, *Numa*, and *Lycurgus*, and at laſt find perhaps, included in himſelf, the ſcience of them all.

Whereas, there have been miniſters in this iſland, who would have tranſported ſuch men, were they to be found in England, to the countries from whence the *Pruſſian* king would draw them, and ſpread the reign of ignorance, as wide as they did their own.

It is the intereſt of a monarch, to be directed by the wiſeſt heads of a nation; and of a miniſter in a mixt government, to have the weakeſt in his troop, over which he may govern.

It

It is difficult to find much ſubmiſſion in men of genius, the crown of knowledge ſeldom reſpects the cap of folly; it is dangerous therefore, for a weak miniſter to employ abler heads, at leaſt he is timid, and fears his reſidence will be but ſhort, when good ſenſe becomes an inmate in the ſame houſe, to which he is not equal.

Money then, in monarchic ſtates, cannot find its way to be arbitrary, as it does in others; the king cannot be long purchaſed from his intereſt, tho' the people may; and therefore, that native influence of ſuperior ſenſe and virtue, is ſurer to ſucceed, and longer remain in ſuch a government, than in thoſe of other kinds; for theſe reaſons, it ſeems to me, to be no greater hardſhip to live under the influence of a monarch, where the miniſters are choſen for their real deſerts, than in a government where all is influenced by money, and the choice of them is owing to that or faction; and tho' one may be called a free ſtate, and the other an arbitrary one, yet, perhaps, as much eſſential freedom and true happineſs is to be found in the former, as in the latter; and a French ſlave has equal liberty with a free Briton, in the real conduct and courſe of things.

Nobility and honors being reſpected in France, money not having the power to govern, and good underſtanding and knowledge of all kinds finding yet that influence which they originally derive from nature, wealth may more ſafely be permitted to increaſe in that kingdom than in England; it cannot there ſubvert the ways of providence, by giving to gold what is due

due to virtue; and, as in this iſland, placing the cap of folly on the head of liberty, hoodwink and entice her to ruin, as a cur leads a blind beggar to the places and dangers he pleaſes.

THUS then, the money which will ruin a free ſtate, may preſerve an abſolute one, the ſubordination which is eſtabliſhed makes honor the great motive to all, and the univerſal preſervative in a monarchy: the levelling idea, which money introduces into a mixt government, expels all juſt authority, and ruins the ſtate which virtue only can preſerve; ſuch is the condition and advantage of France, and ſuch the fate and folly of England. I fear I tarry here long enough, to to ſee the laſt gaſp of true liberty, and E——d fall, like Rome, a prey to its own natives; for to the cauſe I have already aſſigned was it not owing, that the Roman liberty ſunk in the arms of the *Cæſars?* Shows, bribes, and pecuniary rewards, ſeduced the people from the choice of virtue, to the love of wealth and pleaſure; to preferring thoſe whoſe iniquitous deſigns preſented them with the latter, to the former whoſe virtue would not permit them to ſuch behaviour.

I am, &c.

LET. XXXIII. *To the Rev. Father* DOMINICO MANZONI, *at* Rome.

Dear SIR,

AFTER having long lived in this iſland, and as I imagine, having made myſelf ſomething acquainted with the manners and capacity of the natives, I ſee no reaſon to repent be-

ing born an Italian, and tho' not replete with all the glory of an old, yet not diſpleaſed with the lot of being a modern Roman.

METHINKS, if the producing great men in all kinds of human excellency, be an honor to a country, Italy bids the faireſt in the world for that reputation.

THOUGH it muſt be allow'd, that this iſle has produced men of genius in all kinds of literature, and ſome equal to what any nation has ever bred, yet there are other parts of genius, in which it has been very deficient; the pencil has never ſhone in the hand of an excellent painter, nor the chiſſel mimick'd life in that of a ſculptor, who have been natives of this kingdom; and tho' perhaps amongſt the ancient Romans there were none truly excellent in either of thoſe arts, who were born Italians, yet the revival of arts, letters, and genius in Tuſcany, has given birth to maſters in each way, which have excell'd all the modern world, and rival'd the old.

MUSIC too has received its greateſt powers and honors from the Italian genius, and no European nation has been the parent of artiſts in this ſtudy, who have merited any compariſon with the muſicians of Italy.

IN this ſcience England has already produced ſome great maſters; and at preſent the natives are much advanced in the true taſte and knowledge of muſic.

THAT the church has ſpread her influence more or leſs over all the world, from the chair which receives our ſovereign pontiff, is a truth which will admit of no diſpute.

Of what nation then could a man be born, where ſo much honor could be drawn from his place of nativity, as from the land of Italy; and tho' the Engliſh reproach us with the name of ſlaves, let them ſupport their freedom as long as we did ours. and then we will allow them the merit of preſerving that liberty which they aſſume. I have often reflected on the different conqueſts, which have been made by Italians over the face of Europe; we firſt conquer'd the valour of all mankind by arms, then the underſtanding by letters; to which, and to our language, all Europe has been ſubdued; the ſoul was ſubmitted to religious influence, from the ſee of Rome; the muſic, painting, and ſculpture of Italy have obtained homage from all the nations of Europe: what is yet more ſingular than all the other phænomena, ſcience, arts, and letters, have twice riſen to their zenith in that land.

What is there in nature in that ſpot which at different times imparted to man theſe excellencies, a thing unknown to any other nation upon the globe?

The very remains of ancient Rome are a delight, which can never take place in this country; for, tho' buildings may tumble into duſt in all nations, what land can boaſt to have produced ſuch illuſtrious inhabitants, whoſe characters are conſtantly annex'd to the ruins of Rome? I am ſuſpicious the Britiſh ſenate, ſo fond of being thought to reſemble the Roman, has produced no beings which can in any ſenſe compare with thoſe of ancient Rome. Where ſhall we find a

Brutus, *Scævola*, *Fabricius*, *Regulus*, *Decii*, *Scipios*, and *Ciceros*, in the liſt of thoſe who have fill'd the Engliſh ſenate-houſe; will Sir *Thomas More* anſwer to them all?

METHINKS, a nation ſettled into arbitrary power, is preferable to one which is breaking into that ſtate, as a ſterile land is preferable to a tempeſtuous ocean.

The moments which paſs in thoſe deſtructive times, are terrible to the inhabitants of thoſe countries where they happen, I ſhall therefore as ſoon as poſſible quit this iſland, before this Sampſon of a m——r in blindneſs, and mere brutal ſtrength, pulls down the pillars of the conſtitution, and buries himſelf and his fellow-ſubjects beneath its ruins.

WHEN this calamity has happened, will there then remain the ſounds of dulcet harmony to ſoothe their diſtreſs; the charms of painting and ſculpture to faſcinate the mind, and withhold it from reflecting on its loſt condition, as in the city where I drew my firſt breath?

THE poor, and rich if any remain, will they then enjoy that enthuſiaſm which warms the heart of penury in acts of devotion, that ſpreads itſelf thro' all Italy; will their diſtreſs awake their vows to heaven, and their ſufferings recall the baniſh'd comfort of religion?

I FEAR, alas! it will not be prudent to remain here; let me retire, like the ſtork, to other realms, before the everlaſting winter of this land arrives. Expect me in Italy, and receive me as

your's, &c.

LET-

LET. XXXIV. *To the Rev. Father* DOMINICO MANZONI, *at* Rome.

Dear SIR,

I MAKE no doubt of your having read the *ſiécle de Louis quatorze*, written by Monſr. *de Voltaire*; and being pleaſed with his manner of recounting all that is neceſſary in a reign to be known by men of true underſtanding, and juſt taſte.

AMONGST other things, I could not avoid obſerving two which relate to England; one of which does this nation much honor, and the other is by no means true.

THE firſt is, what he ſays relating to *Henrietta*, ſiſter of *Charles* the ſecond; whom, after having given her the deſcription and praiſe ſhe merited, he aſſigns as the perſon who introduced taſte and politeneſs amongſt the women of Paris; beings who at that time, according to the picture which he has given them, at the coming of the queen of Sweden to that city, were very different from what they are at this hour.

THIS acknowledgment in favour of Engliſh ladies, is without doubt, an honor to the ſex in England; and if the ſame care had been continued in their education, and manner of living together, the Britiſh dames would to this hour have ſurpaſſed the French, as much as they did in that time; they want nothing but that culture, and their manners.

THE other remark is certainly not true, where he ſays, that ſcience and literature paſs'd from

Italy, thro' France into England; if it began firſt in Florence, it certainly leaped from thence into this kingdom; the very beſt Engliſh writers have lived before the revival of letters in France.

Sir T. *More*, *Shakeſpeare*, *B. Johnſon*, *Beaumont* and *Fletcher*, the four laſt in the dramatic way, are yet much eſteemed; the firſt of them the greateſt genius which any nation has produced, and the preſent ſupport of the theatre.

Spencer in another kind of poetry, excellent and immortal; Lord *Bacon*, Sir *W. Raleigh*, and many others, who are to this day the honor and eſteem of England, and Engliſhmen.

What truth then is there in what Monſieur *Voltaire* ſays, in reſpect of the Engliſh having derived ſcience from the reign of *Lewis* the fourteenth, when theſe writers were dead before he was born, and the Engliſh ſtage at the perfection it is at preſent?

This then, muſt have riſen from deſign or malice, neither of which can have any effect on thoſe who read him, and know the hiſtory of this kingdom; he muſt certainly be better acquainted with what relates to literature in England, than he appears to be in this account.

Methinks it is impoſſible in thinking of this man, to avoid reflecting how intimately the greateſt meanneſs may be allied, in the human compoſition, with the moſt exalted talents, and a bad heart deſtroy the powers of an able underſtanding.

This very man is a moſt convincing inſtance of this truth; with powers of intellect which might gain an aſcendant over all underſtandings;

ſtandings; with an aptitude and facility of expreſſing his ſentiments, not to be found but in few; conciſe and clear, without deſcending into frivolous littleneſſes in remarks; preciſe in his obſervations, leaving enough to chance and the courſe of things, and yet, aſſigning ſufficiently to the intervention and deſign of man, for the honor of human nature.

WHAT a mortifying thing it is to ſay, after all this, that a littleneſs of ſoul, mixt with this underſtanding, has debaſed this man to the commiſſion of the meaneſt actions.

HIS baſe jealouſy of *Maupertuis* has loſt him his reputation, and his trifling with the king of *Pruſſia* the Friendſhip of that monarch; fallen from a ſituation to be envied by every man, who would chuſe to paſs his life in that delicious manner, which can only be enjoyed by the friend and companion of a king, in whom royalty and ſcience have made a perfect union, the rareſt phænomenon upon earth; the great comet will probably make a hundred revolutions, before they may be again found ſo perfectly combined in the head of a monarch.

WHO then in looking on the underſtanding of *Voltaire*, muſt not pity him in this loſs; who that turns his eyes on the qualities of his heart, muſt not deſpiſe him for deſerving it?

ALAS! ſuch is the condition of ſuperior intellects, that nature ſeems to have taken pleaſure in humbling their ſuperiority, by ſome inferior qualities blended in the heart, which reduces almoſt all men to the ſame level; a *Verulam* and a *Voltaire* have only proved the wideſt vibration

of the pendulum, from the fartheſt point of ſuperior knowledge, to the oppoſite of extreme folly, between which all the various characters of human kind may be found.

WITH extremes in neither, may I live uncareſſed by the greateſt, beloved by the beſt, and taſting neither exaltation nor debaſement, die your friend, and that of mankind. Adieu. I am, &c.

LET. XXXV. *To the Rev. Father* FABIO MARETTI, *at* Rome.

Dear SIR,

IS it not true, that mankind in their accounts of nature's productions, have made their circle ſhorter than they ought, and not enough attended to the whole progreſs which ſhe takes?

PERHAPS, if we could penetrate into the parts which compoſe this univerſe, we ſhould diſcover all to be the ancient philoſophy of the το εν, and in fact, no more than one eternal ſyſtem of truth and perfection.

WE are accuſtomed to ſee, that every ſpring puſhes forth the leaves and bloſſoms, the juicy ſummer ſwells, and the purple autumn ripens the cluſtering grape, and then conclude the proceſs finiſhed.

THIS is the annual courſe of nature in producing that fruit, ſhort, and of ſix months operations only; yet, this is not the whole proceſs of that ſingle production: years varying in themſelves, may generate the moſt perfect fruit but once in a hundred; and this enlarges the circle of

of nature in that reſpect, and indicates that to know all the effects of ſuns, rains, and other cauſes of the greateſt excellency in the fruits of the earth, we ſhould attend a longer circulation than the ſhort lived revolution of ſix months.

PERHAPS the whole combining cauſes of this effect are not happily united but once in an age, and the perfect wine of Burgundy is as rare as a comet; tho' wine be the production of every year, as ſtars are every evening's proſpect.

THE ſame ſeems to be true in regard to mankind; tho' every year produces numbers of men, much reſembling one another in form and underſtanding; yet, the happy union which creates genius comes extremely rare, and is in like manner a phænomenon of more than centuries, to produce a comet upon earth; which, contrary to thoſe in the heavens, is leſs gazed at and admired during its reign amongſt the leſſer mortals, than when it has paſſed away, and is no longer viſible but in its effects and remains.

THOSE whoſe penetration fanſies that all mankind have been alike at all times, are extremely ſuperficial; were the old Britons like the preſent? And did the old Romans reſemble thoſe of *Nero* and *Caligula*'s reign? Who was there in theſe latter times at Rome, who would have imitated the ſelf-devoted Decii? Will an Engliſhman at preſent reſign his head to be ſevered from his body, becauſe he cannot renounce the oath which he has taken, as did the virtue of Sir *Tho. More?* will he ſmile at the executioner, and with a ſerenity of ſoul meet the block,

as

as eaſily as a table ſpread with dainties? No fires will ever more be lighted, to burn a willing martyr in this land, and perhaps in no other in Europe; the ſpirit is fled.

In genius, as in reſolution; in ſuperior ſenſe, as well as ſuperior firmneſs of mind; in the ſoul, as in fruits and flowers; there are points of time in a national hiſtory, which are more excellent than others.

Perhaps ſome refined and ſubtler capacity may ſee the cauſes of the exaltation of theſe faculties in men; but whoever looks on them at the hour of their being in higheſt perfection, has his eye turned on a wrong point of time.

Whatever muſt be the combining powers, which produce theſe phænomena, it is at their birth, and not at their full growth of manhood, that they muſt be diſcovered.

That there are happy periods, which are creative of ſuch ſuperiority in nature, can ſcarce be denied; becauſe, generally more than one man receives the tincture of theſe excellencies at the ſame time, and a general exaltation of human faculties reigns at one æra in the ſame kingdom, more than at all others.

To ſay then, that men have at all times been alike, is to ſay ſomething which experience proves to be untrue; but to aſſert that the whole circles of two kingdoms, from their dawning greatneſs to their final diſſolutions, are much reſembling one another, is what approaches very nearly to veracity; the whole progreſs of two nations ranged ſide by ſide, reſemble one another in their parallel points, more than the ſame

kingdom

kingdom at two different times; an old Briton and an old Roman, had more reſemblance than *Cincinnatus* and *Mark Anthony*, or Sir *Francis Drake* and the late Admiral *Matthews*.

THE great care then, which ſhould be the purſuit of every miniſter, is to find proper objects for the ſoul of man, and preſerve that ſelf-conſciouſneſs of its own greatneſs, which is natural to men of the moſt exalted ſpirit.

THE ridicule which has been thrown upon patriotiſm, honor, integrity, and religion, have done more real miſchief in a political ſenſe, than millions of money, nay, than any ſum can reſtore.

THE laughing theſe things out of countenance has debaſed the ſpirit of the nation; and too much reaſoning on every thing will have the ſame effect, I mean what is called reaſoning by the preſent half-thinkers of this iſland.

WHEN the ſacred notion, which is annexed to honor and theſe other qualities, are laughed away, there is an end to all true incentive amongſt men; and if ſoldiers of any kind are animated by any other motive beſides, it deſtroys the very idea of a ſoldier; there muſt be ſomething that has the air of romantic in the manners of that nation which attempts great actions, and ſucceeds.

IN the laſt war, the navy had all the captures given to them, which were taken by the reſpective captains; by this means honor was lull'd to ſleep, and many were broke for cowardice at the end of the war, who had gotten great riches during its continuation; the commander who

who was as active as *Mercury*, or any other thief, in catching merchant ſhips and prizes, was as lame as *Vulcan* in purſuing a man of war, and an acquiſition of honor.

THE nature of a ſoldier was by this means totally ſubverted, by placing his motive to action on wrong ſprings, in the human compoſition. There has never yet been a nation, who has greatly exalted itſelf by what is called ſuperior reaſon; ſome kind of enthuſiaſm has been the ſource of all great actions: ſelf-debating makes all purſuits cold and inanimate, and finds too little reality in any thing, to riſque much for the obtaining it; even country, wife, family, and friends, are unequal to that production in a reaſoner.

THE Greeks owed more to the love of their country, which animated them to the ſervice of it, than to all their philoſophers and ſages; the Romans were fired to action by the ſame incentive.

WITH all that knowledge which *Boullainvilliers* has ſo liberally beſtowed on the Arabs, they would have reſted in their dry deſarts, without daring any thing of conſequence, a ſet of thieves and plunderers, if *Mahomet* had not inflamed their minds by views of paradiſe, to actions of immortal daring.

WHAT have we ſeen in almoſt our own times! the Dutch performing miracles to ſave themſelves and their moraſſes from the Spaniard, when public virtue in poverty urged them to action; and now they are over-whelmed in wealth, as private men, they would ſcarce move a finger

a finger to defend their country from invaſion, becauſe that public ſpirit is expired.

NOTHING then is ſo weak in a miniſter, as effacing the prevalency of thoſe ideas, and pretending to ſupply all by dint of money.

THEY may indeed bribe men to be aſſaſſins, informers, and deſtroyers of their country, by means of the pernicious influence of gold; but to virtue, valour, and public good, it is ſcarce poſſible; there is ſomething repugnant in the nature of theſe things, to the accepting pecuniary rewards; a military order hanging at a button-hole, a ribband croſſing a breaſt, the word *honor* even, can do more in the hands of a great man, than the millions which were ſquander'd the laſt war; with it every thing may be atchieved, and without it nothing.

I THINK, a government ſhould never ſuffer any diſquiſitions on the nature of ſuch things, or permit men to reaſon themſelves, as it is called, out of every virtue, into the purſuit of every vice; the faſhion of examining all things, is unrealizing every thing which is active in the human frame.

How eaſy is it to laugh a man out of what muſt give him fatigue and trouble, into an opinion of eaſe and ſafety; money is never won by pains; the ſoldier who mounts the breach has five-pence a day, and the change-alley Jew gets a thouſand pounds during that time; yet, the former, I preſume, is the honeſter man, and defends the property of him who laughs at him for the folly of being ſhot at for five-pence a day, whilſt the latter is honored for his riches; a

Jew

Jew who has plundered his country of a million, finds a kind reception by a miniſter, when a ſoldier who has ſuſtain'd his country's honor at the loſs of his limbs, is denied admittance.

The very value of money is as ideal as that of honor, and an American chief would deſpiſe gold, who would be piqued to any deſperate action by glory; a blue bead of glaſs, or a common mirror, will operate on them ſtronger than money, at leaſt it would till the natives of Europe ſeduced them from their original ſtate; and I believe, at preſent a belt of wampum, deliver'd by an Indian chief, binds him as truly to his word, as any treaty made amongſt chriſtian princes at the Pyrenean mountains, Utrecht, or Aix-la-Chapelle; they have affixed an idea of ſacred to theſe things, and farther than theſe ideas operate, no treaty can bind or oblige, in wha ever manner it may be executed.

This nation, of all the others of Europe, has ſuffer'd the moſt by neglecting the influence which honor ought to have amongſt them; the very nature of its conſtitution prevents it from being filled with numbers of perſons diſtinctly honored for their ſervice; here is no inferior order of knighthood, and a ſimple knight is to be found amongſt grocers, tobacconiſts, cheeſemongers, and other trades; which effaces its effects, and renders it below the conſideration of a man who has deſerved well of his country, either in arts, arms, or ſcience.

Too many honorary diſtinctions alſo, as the nation is of the mixed kind of government, would render that part which beſtows honors,

too

too powerful; thoſe ſo diſtinguiſhed, would find an attachment to that alone, and the balance would preponderate on that ſide. In France the king is not divided from the country's intereſt, (the people of England think he poſſibly may); but univerſal honor, conſider'd as ſacred, would have a juſt and true influence on all; nothing diſcovers this ſo effectually as a regiment of ſoldiers, which has been once eſteemed for ſome gallant action; the ſame ſpirit runs thro' it for generations, and the leaſt exalted man of the kingdom becomes animated with the gallant ſoul of the corps, in ſix months after he has been liſted into it, and filled with a ſpirit of bravery, to which he was before a ſtranger; and yet, the pay of theſe men is no better than thoſe of other regiments, where no ſuch animating principle prevails: in the day of battle the honor of the regiment ſhall operate on their minds, ſtronger than untold ſums of gold; and this ſpirit grows by indulgence, whereas that ariſing from money is ruin'd by its reward. Adieu. I am, &c.

LET. XXXVI. *To the Rev. Father* CURTIO MARINELLI, *at* Rome.

Dear SIR,

IF multiplicity of printing is a proof of much learning, the ſtate of letters was never in ſo flouriſhing a condition as at preſent; and yet, notwithſtanding this, it really was never ſo truly the contrary, ſince the firſt riſe of learning in this iſland.

NAY,

NAY, ſo true it is, tho' it may ſeem paradoxical, that even that art, which was the greateſt propagator of ſcience, is now the moſt likely to prove its deſtruction, and printing will probably become the greateſt enemy to letters.

To produce works of ſcience, ſuppoſing that there are men of genius in a kingdom, literature muſt be held in honor, and careſſed; genius is as coy as a virgin, and will make no more advances to the company of the great, than chaſtity in *Suſanna* did to the two elders: it feels its own ſuperiority, and generally being united with pride in the ſame breaſt, rather ſhuns, than officiouſly ſeeks the acquaintance of ſuperiors. This may be blamed with juſtice perhaps; and yet, ſuch is the nature of man, that a genius is as little affected by moralizing, as a dolt.

YET, though pride prevents their ſeeking ſuperior company, neceſſity obliges them to ſeek ſuſtenance. It has been my conſtant remark alſo, that lazineſs is almoſt the inſeparable companion of ſuperior parts; they deſpiſe what they diſcover with ſo much eaſe; and yet far from being humbled by it, they contemn ten times more thoſe who cannot ſee ſo much, and yet admire that little.

DOUBLY lazy from the eaſe of doing things, and the ill-judging opinion of thoſe who praiſe aukwardly, and ſhew by every remark that they have never conceived the author's deſign (for an eulogy miſplaced catches the heart of none but the weak) they ſeek the ſhorteſt way of getting the moſt money, and ſince they are not ſought by

by the great, neceſſarily become the hackneys of bookſellers.

REDUCED to this ſtage, genius is not the thing which is beſt paid for: abſtracts of authors already famous; ſyſtems made from ſcraps cut from various authors and paſted on brown paper; compilements of compilements of all kinds; dictionaries in arts, ſcience, phyſic, trade, commerce, love, and raſcality; for, the ſcoundrel's dictionary has been lately printed in London, which I hope will compleat the work and taſte of it; are thoſe which have beſt rewarded the compilers.

ALL theſe things are ſure pay; the author's ſheet brings him his money, which he and his bookſeller have agreed for; without the pain of thinking he eats and reſts in peace, when he has done his daily labour.

ON the contrary, if by the ſtricteſt application, a man ſhould have diſcovered any thing new in ſcience or art, advanced the welfare, health, or happineſs of mankind, perhaps he may, after ſeven years pains, be rewarded by a bookſeller full as well, as if he had paſted together the works of former authors, or tranſlated three whole months from the French.

HENCE it muſt happen that ſcience and literature muſt ſoon be quite diſgraced, being without honor and polite reception: the bookſellers not daring to print what may leſſen their former property in authors on the ſame ſubject, timid to engage in new works, and the writer in no ſtate to publiſh for himſelf (for it has been much the fate of genius, to be wedded to poverty in

this kingdom) it follows, that literature muſt naturally fall into decay, and ſcience ſeems to be at a full ſtop.

ALL theſe dictionaries, and compilements in arts, are juſt well enough written to flatter the underſtandings of the ignorant, and amuſe with that moon-ſhine of knowledge, which gives juſt light enough to miſtake one animal for another, and impart one kind of deceitful colour to all objects.

IN truth, theſe abſtracts, and compiled works ſeem to be contrived, to make every one who reads them, underſtand nothing, and render the authors, from whence they were drawn, altogether unſtudied, and not underſtood: thus, letters will be probably deſtroyed by letters.

THESE are the preſent advantages, which are drawn from genius and printing; and in this manner it muſt remain, unleſs more men of rank, fortune, and nobility, will follow the noble example of the Earl of *H——ſs*, and give countenance to genius, when it appears in this country.

FROM this ſtate of things it muſt happen, that the French academies of belles lettres, and ſciences (the firſt of which is honorable without penſion) muſt at laſt conquer the genius of England in letters.

HONOR is the vital principle of every thing that is truly praiſe-worthy; the perſon who attempts a work with that view, will always endeavour to give it the utmoſt perfection he is able; the other to finiſh it as ſoon as poſſible, money

money being the reſearch of the latter, and eternal praiſe the object of the former.

To make literature thrive, and call forth the latent ſeeds of genius, academies of this kind ſhould be eſtabliſh'd, where productions in belles lettres might be read, and the opinion of the beſt judges taken, before the work is given to the world; this would impart luſtre to letters and weight to the performance; and bookſellers might then ſeek writers, as the latter are obliged to ſeek them at preſent.

A GENEROUS reception at the tables of the great, as learned men are ſure of finding in Italy, would impart a more polite manner of conceiving, or at leaſt delivering ſentiments, than at preſent prevails in this kingdom.

THE ladies, methinks, ſhould be as fond of preſiding in a circle of learning, as in a tumult of cards, and a ducheſs might draw as much honor from having the politeſt aſſembly of men of letters, as from that of the greateſt rout. I wiſh the time would come, when the females would univerſally make that manner a rule, and every lady's fame depend upon her reception and encouragement of the literati: this has prevail'd in Italy and France, and one lady you know, the celebrated *Laura Buſſi*, has obtain'd a profeſſorſhip, and been made member of the academy at Bolognia, which ſhe ſupports with honor, and has a chair in their aſſemblies deſtined for her alone.

To deſpiſe the underſtanding of women, is to loſe the grace of many kinds of writing, and ſometimes the matter; knowledge like diamonds

from the hands of the lapidary, receives its figure and brilliancy from the hands of the fair ſex, tho' they do not create the gem. I am, &c.

LET. XXXVII. *To the Rev. Father* PHILIPPO BONINI, *at* Rome.

Dear SIR,

DURING the time I tarried in *Paris*, I could never perceive that the French muſic was ever adapted to the words which accompanied them; no paſſion, whether love or hatred, anger or deſpair, were attended with thoſe ſounds, which are uttered by thoſe who are under the influence of either of theſe paſſions.

THE lover, but for his action in his tender paſſages, would to my hearing have been indiſtinguiſhable from thoſe in his rage; the muſic ſeem'd as well adapted for the expreſſing one ſenſation as the other in each circumſtance; this made the French opera a moſt diſpleaſing entertainment to my ears, eſpecially when every thing was accompanied with a ſquawl, which is as much out tune, as the crying of cats, or a pig leading to the ſlaughter.

NOTWITHSTANDING this, to the ſenſe of ſeeing, an opera in France is an agreeable amuſement; even the chorus of ſingers, which made my ears thrill with horror, offered an agreeable entertainment to my eyes, and in ſome meaſure abated the diſtreſs of hearing; and tho' *Jelliot* gave me pain in his ſinging, yet *Duprés* charmed me with his graceful attitudes in dancing; the eye is exquiſite, and the ear almoſt void of diſtinction

ſtinction in the natives of France. Yet it muſt be acknowledged, that the little *chanſons à boire*, and gay ſonnets, are ſet naturally and well, though all the others are inſufferable; theſe are innate to every French creature.

PERHAPS the French language, which ſeems but badly adapted for poetry, is not capable of being ſet to muſic, in parts which expreſs the pathetic, or any other paſſion; and the ſame fault has crept into the ſounds which form their language, through want of accuracy in the organs of hearing, that has into their muſic from the ſame cauſe.

METHINKS *Voltaire* writes much better in proſe, than poetry; and no poet, *Rouſſeau* excepted, amongſt this nation, has ſucceeded ſo well in verſe as in proſe; the language is abſolutely repugnant to the meaſures and ſweetneſs of true verſification; yet it becomes proſe extremely well in moſt kinds of writing, particularly the narrative, airy, and trifling, in which it excells all languages that I underſtand.

THE language of Great Britain is well adapted for poetry; it has a ſtrength which is not to be found in the French, and a variety which is wanting in the Italian, from that kind of monotony which attends our words being terminated in vowels.

INDEED, after having lived long amongſt theſe ſounds, I am inclined to think, that no language is better form'd for being well put to muſic than the Engliſh; and Mr. *Handel*, and others of their own compoſers, have ſhewn, that this obſervation is true beyond contradiction; a

thing which I never could perceive in the French compoſitions.

YET, this does not ſeem to have much influenced the opinion of the inhabitants of this iſland; a few women; and a few men, who are judges of harmony, for the ſame reaſon that birds are of pneumatics, becauſe one has fled through Italian muſic, as the others have through the air, determine all in favour of Italy, and a caſtrato is the only ſinger, and Italian the only melody on earth.

To ſuch a degree is this carried, that in complaiſance to the moſt miſerable ſet of Italian ſingers that ever accompanied any inſtrument above a ſalt-box, or a Jews harp, an Engliſh opera, compoſed by an Engliſh muſician, was prohibited being preſented; and the living language of a country, capable of equal graces with the Italian, well ſet to muſic, which was univerſally underſtood, has been poſtponed in preference to bad voices, unknown language, old ſcenes, and dirty cloaths. This is encouraging foreigners in a true ſenſe, and outdoing the good Samaritan, who, though he poured wine and oil into the wounds of a ſtranger, did not preſume to ſtarve the natives of his own country: this then is the land of true hoſpitality.

IT is a true obſervation of the Engliſh, that they love their country, and are not much attach'd to loving one another; and that the Scotch love not their country, but are very warm in affection for their countrymen; and yet the Engliſhman ſhall continually exclaim againſt England, and never quit it for another place; and

the

the Scot harangue in the praiſe of his native land, and never wiſh to return to it.

METHINKS, the language which is moſt capable of being ſet to thoſe ſounds which accompany ſenſations of the ſoul, ſhould be the beſt; and as the inhabitants of this earth, whether white, brown, or black, expreſs their feelings by much the ſame tone of voice in joy or ſorrow, fear, hope, anger, or love; it is a moſt amazing thing, how the ſounds which expreſs thoſe ideas ſhould in themſelves be ſo different, and that words which have no affinity in ſound, ſhould expreſs the ſame idea, as ερως, *amor*, *love*, in Greek, Latin, and Engliſh, or how that feeling, which ſeems to be one in all the different breaſts of an Athenian, Roman, and Briton, ſhould prompt the organs of ſpeech, to ſuch different pronunciations.

THIS to me appears more difficult to be explained, than the origin of language itſelf; whoever obſerves on what paſſes in the human mind, muſt have remarked, that every object of the ſenſes, as naturally prompts us, to ſpeak of it, as to attend to it.

THE excellence or ſingularity of any object will urge us to expreſs it by ſome ſound, as will novelty, and ten thouſand other circumſtances; beſides, there is a certain, though perhaps, inexplicable connection between the organs of ſpeech, and thoſe of the ſenſes. Who can hear an exquiſite performer in muſic, behold a finiſhed piece of painting, taſte a delicious fruit, or ſmell an enlivening odor, without being preſt by the excellency of each to an exclamation in

their praiſe; and this as well alone as in company?

But that the natives of one ſide of a river ſhould call the ſame objects by different names, from thoſe of the other, or a ridge of mountains change the ſounds of a whole language, of beings of the ſame kind, is a moſt ſingular phænomenon to my manner of conceiving things.

Pray tell me, what account can be given for this, or whether any account can be given or no?

Is it poſſible that the ſouls of creatures, ſo much alike in form, can be ſo different in their ſenſations, and the word *odium* in Latin, ſignify the ſame with that which is meant by *hate* in Engliſh?

If this ſhould be received as a truth, it would make the writings of one nation, tho' the language be tranſlated, unintelligible to another; the ideas in each continuing different, tho' the words are truly changed for each other; thus, *to love* in Engliſh, is *amare* in our language, and *to hate*, *odiare*; and yet, if the ſenſations which attend theſe words are as different as the ſounds, it muſt be evident that the writers in theſe two different tongues muſt be unintelligible to each other, according to the original meaning, tho' juſtly tranſlated.

The word *odiare*, tranſlated into this *to hate*, conveys to the Engliſhman's mind that idea which belongs to the Engliſh word, and not to the Italian, and ſo in the inverſe: from this, if the difference of ſenſation is equal to that of the ſound,

ſound, theſe languages tranſlated convey very different ideas from the writer's deſign.

SOMETHING like this is true, but there is not all the difference in the ſenſe of theſe words, which there is in the ſounds.

LET us ſuppoſe, that all the ideas of ſenſation, from paſſion, and other intereſting emotions, in the breaſts of the inhabitants, are actually as different as the ſounds of each nation; yet, this would only help us in that alone, and the objects of our ſenſes, colours, odours, and others, would ſtill remain inſolveable, by this manner. Surely, men do not ſee things ſo very different to make the ſame object known by *il bianco* in one language, and *white* in another, as in Italian and Engliſh.

THERE is then ſomething more than has yet been diſcovered, which is the cauſe of this variety of language, in nations ſeparated from one another by ſuch little diviſions as rivers, or even a ridge of hills.

PRAY tell me then, how to ſolve this difficult phænomenon, and pleaſe myſelf and others, who would gladly be acquainted with an explication of it. I am, &c.

LET. XXXVIII. *To the Rev. Father* FILIPPO BONINI, *at* Rome.

Dear SIR,

WHATEVER my obſervations contribute to your pleaſure, they anſwer ſomething more than I expect, and all that I deſire; you ſeem pleaſed with my laſt, and wiſh me to explain

explain what I appealed to your judgment for a ſolution of: this is drawing water from a ſcanty well, when whole rivers run before your gate.

INDEED, I am yet at a loſs to ſatisfy myſelf, whence it happens that brutes ſpeaking univerſally the ſame language intelligible to one another, that men on this ſide the channel, and on the other, ſhould yet not underſtand each others expreſſions.

A FRENCH cock is well underſtood by an Engliſh; and the ſounds with which a hen calls her young, tho' uttered by a Spaniſh hen, would ſtill be underſtood by chickens hatched under an Engliſh.

AN Arabian barb, and an Engliſh ſtallion, ſpeak the ſame language; their defiances and other ſounds are truly underſtood by one another, tho' the firſt was bred on the plains of Mecca, and the latter on the meadows of the ſilver Thames; the ſame is true in the language of dogs, and other quadrupeds.

FROM this one would be led to conceive, that brutes were better adapted to their ſtate, than the beings of human kind, in this proviſion of a language univerſally underſtood, and man not the favourite animal of its creator.

THE reaſon, Sir, of the univerſality of one, and the diverſity of others, may be underſtood and perhaps find ſome explanation, tho' the cauſe may not; that is, we may probably ſee the final cauſe at leaſt, tho' we never diſcover the efficient.

IT

IT has been a long lamentation amongſt the learned, that all books of literature, and ſcience, have not been written in one language, or, in other words, that there ſhould be more than one language ſpoken in the world.

THIS they imagine would have ſhortened the way to knowledge, and render arts, ſciences and letters much ſooner attained, and much farther extended, without the loſt time of learning words, and their ſignification; the application which is now given to one would have been deſtined to the other, and acquiring knowledge taken place of ſtudying ſounds.

THIS ſeems extremely probable to a haſty view, which only looks on the coaſts, and delineates the ſhores of learning, without travelling into the interior parts of it, to diſcover the true nature of its ſoil, inhabitants, and productions.

WILL not the very contrary of this appear to be true? and, conſidering the nature of man, have not the different languages given riſe to the revival and propagation of letters, in all countries where they have flouriſhed.

WHATEVER ſeems to be ſecreted from the knowledge of man, is the purſuit which is followed with the utmoſt avidity by the mind; we love to penetrate beyond what is the common force of nature, and excell the reſt of that ſpecies of which we make part: this would not have ſo much influenced where one language had been open to all.

IF we conſider what are the effects of novelty, that incentive would have been extinguiſhed, had

had knowledge been continued in one language. The ancient writings of the Greeks and Latins, at the revival of learning, came with all the charm of being new, becauſe they had been ſo long unknown; and even with a different joy, that of reverence for antiquity, which perhaps, in many inſtances, has carried the character of men above that ſtation which they poſſeſs in the realms of Parnaſſus: a continuation of the ſame language would probably have made all men ſlack in their purſuits, and obliterated the very traces of learning; ſciences would have burnt out like a taper, and have been no more relumined.

WHEREAS the deſire of knowing ſomething which others do not, puſhes men to the acquiring language, and the knowledge which it contains; and the long lying unknown, imparts a delight to the re-appearance, like the budding-trees, and flowery vegetables in ſpring, after a long winter.

THO' this ſhould not pleaſe you, which I have already ſaid, methinks this may obtain a better fate, which I am about to ſay; it is, that diſcoveries, in whatever language they are written, are underſtood perhaps by thouſands, and perhaps not by one in a thouſand; it is ſcarce poſſible to know, whether an author be truly underſtood by a reader, unleſs he can proceed one ſtep farther than the writer: if he does not accompliſh this, how can we be ſure he has gone the whole length, or underſtood all that which is already written?

MEN who have conceived new thoughts, and been born with real genius, would have been excellent

excellent tho' no one had written before them; and diſcoveries of any kind can have been but little advanced by thoſe who have gone wrong, unleſs it may be in keeping ſucceeding authors from treading the ſame road.

No author has a title to greater honor than he deſerves, and the man who advances two ſteps beyond what is eſteem'd already extraordinary, merits the higheſt praiſe, and national reward; but this is not yet the ſole reaſon of variety of tongues being ſpread over the globe; this diverſity of language is yet a ſtronger boundary than mountains, ſeas, and rivers; had one language been intelligible to all, the common people of the earth would have been alike, and the cuſtoms of other lands known to them, without reading, from common converſation, which are now for ever hid in obſcurity on the account of that deficiency.

If Engliſh had been the univerſal language, for example, would the Pole and Bohemian have lived as ſlaves, and been ſold like cattle with the land to a new lord? they would certainly have ſought new kingdoms, and, being alike intelligible every where, have travelled the round world to fly ſlavery, becauſe their language would have ſerved them equally as well in all parts, as in their native land. Methinks one uniformity of cuſtoms would have been the inevitable conſequence of one language, univerſally underſtood.

But as it is, the different languages are almoſt an invincible bar to the poor people, who would deſert their native country; they have no power

of

of explaining what they would have, or do, and are conſequently held at home, in ſpite of all inclination to be free ; the difficulty is too great to be attempted, in their preſent embarraſſment.

A GENERAL language would make people travel into another kingdom, as little reluctant, as at preſent they do into another province of the ſame realm ; and national attachment would have been long loſt, if one language had been ſpoken by all the nations of the globe.

WHO then would have frozen beneath the north pole, or in the ſnowy hills of Lapland, thro' a tedious night of ſix months ? Or parched on the dry deſart of Arabia, unſheltered from the ſultry ſky ?

THREE parts of the globe had been a deſart, had one language been univerſally ſpoken, and others too crowded with inhabitants.

THIS ſeems to be a probability well founded in nature, when we ſee how eaſily men, who ſpeak various languages, loſe their natural prejudice, and are diſpoſed to be indifferent whether they breathe the air of England, Italy, or France ; and with how little reluctance, great numbers of Germans leave their native land for thoſe of America, where they know that their native language is very readily ſpoken, by former ſettlers.

THE cuſtoms of France and England reſemble each other more and more every day, and more than any other two people in Europe ; as that language is more known by the Engliſh, than by other people, they have long followed French cuſtoms ; and the French ſince the introducing

troducing the ſtudy of the language of this kingdom into *Paris*, are following the Engliſh in their turn; as theſe increaſe, the people will become ſtill more reſembling, till the difference be ſcarce perceptible, and all diſtinction loſt, like the force of two oppoſite currents becoming one by the prevalency of the ſtrongeſt, or blue and yellow falling into one uniform colour of green. It is impoſſible but that an univerſal language would have effected an univerſal ſameneſs of behaviour and cuſtoms, long before this, by the vaſt intercourſe which the chriſtian religion and commerce, have made amongſt men.

To this variety of tongues it is owing, that the Laplander thinks happineſs no where to be found, but on the other ſide the arctic circle, and prefers his whale oil to the juice of the Burgundian grape; and the Arabian dies unrepining, in a land which denies him even water, to ſlake that thirſt which it creates; this is the boundary which preſerves the different climates of the earth inhabited, and ſcatters the human being uncomplaining, amidſt ſuns, and ſnows, on ſands and mountains, inſufferable to men brought forth in happier climes.

This then, ſeems to be the great uſe, and final cauſe of various language: the world would have been made almoſt in vain, if three parts had been left unpeopled, and contentment found no where in man, but in the few ſelected and paradiſaic ſpots of this vaſt globe; eternal feuds and miſery to man had been the conſequence, and mountains, rivers, ſeas, ſeparated kingdoms ineffectually. I am, &c.

LET.

LET. XXXIX. *To the Marchioneſs of* * * * * *at* Rome.

MADAM,

IT is not an eaſy thing to reſolve the queſtion which you aſk me; the ladies of England do and do not paint; that is, there are many who exclaim with great acrimony againſt that villainous cuſtom, whilſt the rouge is bluſhing on their cheeks; probably there are not three women in the kingdom who would openly avow it, as the ladies of *Paris* do without the leaſt heſitation. From this preſent ſhyneſs in the affair, it is only uſed as an art to help nature at a dead lift, after nocturnal riots, and the emotions of thoſe gentle paſſions, which attend a run of ill luck at cards; at which time the huſband is ſure of having a double potion of her choiceſt ſpirit of gall, and her face a double quantity of enlivening red.

THIS faſhion will probably gain ground in this kingdom, as that kind of life which makes it neceſſary, is in a very thriving way, and a ducheſs will very ſoon be diſtinguiſhed by her complexion, as eaſily as an inn-keeper's wife, or by the coronet on her coach, till the face becomes one entire red, ſpreading like the colour on the nectarine, and growing higher by more ſunſhine and time; or like the light of the moon beginning on one edge, extend till it covers the whole orb.

THE ladies of England do not underſtand the art of decorating their perſons, ſo well as thoſe of Italy; they generally increaſe the volume of the head

head by a cap, which makes it much bigger than nature, a fault which ſhould be always avoided in adorning that part.

FEMALES as ſquare at the ſhoulders as the ſtatue of the Farneſian *Hercules*, not long ſince covered the whole boſom, with a great white handkerchief ſpreading over the ſhoulders, which gave that part the air of a new kettle-drum; and this becauſe a celebrated beauty, tall and ſlender, appeared well in it, and gave it the name of a vandyke: we frequently ſee the hoop which is too big for a lady of ſix foot high, tied on about the waſte of a woman of four; by which means ſhe has reduced the diameter to be twice as long as the perpendicular height, and all proportion deſtroyed; a full dreſt woman takes up as much breadth as is to be found in many ſtreets, and will with difficulty paſs through the old triumphal arch of *Titus*, without bruſhing the ſides.

THEY wear their petticoats too ſhort behind, and not imitating the moſt graceful birds, as the ladies of Italy and France, in a trail of their robes upon the ground, loſe the greateſt grace which dreſs can impart to a female.

NOTHING is ſo various as the habits of Engliſh ladies and gentlemen; the waxing, waning moon, is no ſimile for their changing; they not only vary the colours and deſigns of their ſilks and velvets, as the French do every year, but the garb is cut different in every month, from the great to the little cap, from the long to the ſhort ſleeve, ſo that the head ſhall be loſt this month in a cloud of white linen, and the next as

bare as the ſhorn pate of a capuchin; in like manner the hair itſelf, from the antique plat, which gives grace to the head-dreſs, when the hair is abundant, and looks like rats tails when in ſmall quantity, to the looſe ringlet which adorns the ſwan-white neck, or the cropt locks which look like a horſe's main newly cut, or a hedge-hog in wrath, are never adapted to the heads which ſhould wear them.

In truth, not beauty but novelty governs in *London*, not taſte but copy; a celebrated woman of five foot ſix inches gives law to the dreſs of thoſe who are but four foot two; and a ſlender ſhape and eaſy air aſſigns the ſize of the ſtays for the fatteſt woman in the kingdom.

Thus, nothing is ſo common, as to hear the ladies of this nation aſſure you, that ſuch a ſhape is quite out of faſhion, and the preſent reigning mode is the ſlender or large; as if the creative power, like the hands of mantua-makers, had cut the human perſon by a new pattern, and thrown away the old; or mending its hand by practice.

Owing to this love of novelty it is, that if a lady of noted beauty in her face has a large waſte, every woman in ſix days is imitating her where ſhe can: tho' the features be the great charm, the ſhape is only imitable by art, and a lady of a ſpan girt is ſtarving with cold, in ſtays that you can hardly graſp with one arm, loſt like a dwarf in a giant's coat of mail: in like manner, if a beauteous face be attended with a very ſlender ſhape, every plump woman in town muſt be reduced in her ſize, and preſt into a machine

of

of whalebone ſo tight, that like flies, they appear to be ſcarce joined in the middle, they wriggle and twiſt like a loaded horſe with a galled back, and, martyrs to the mode, curſing it internally, perſiſt in diachylon plaſter and tight ſtays.

THIS is not the caſe in Italy and France; the ladies know that the grace which attends plumpneſs, is unbecoming the ſlender; and the tall lady never affects to look like a fairy, nor the dwarf like the gianteſs, but each ſtudying the air and mein which become her figure, appears in the moſt engaging dreſs than can be made, to ſet off her perſon to the greateſt advantage.

THE ſack, which gives the greateſt grace to the female ſhape, is almoſt out of faſhion in England; they are returned to the old Gothic way of many breaks and diviſions; whereas, the head neatly dreſt with a ribband, and the robe flowing from the ſhoulders on the ground behind, gives a regular pyramidal air, the moſt ornamental, that a whole human figure can take, that is dreſt, and choſen by painters as much as poſſible.

I HAVE often imagined, that a lady in her dreſs ſhould reſemble a bird, and the genteeleſt woman imitate a peacock, the fineſt of all birds, letting her robes end in a long train behind; whilſt the head might be decorated with ſome little kind of coronet like that animal; for in truth, feathers are cloaths, and the great grace of this bird conſiſts in its plumage.

BUT as there are amongſt women, as amongſt feathered animals, all kinds of ſhapes; ſo every

lady ſhould ſtudy her reſemblance, in that genus of creatures which ſhe reſembles; and tho' you, madam, ought to imitate the pea-hen, and be the queen of the creation, yet other ladies, accommodating themſelves to their ſimilar forms, might reſemble the duck, gooſe, pullet, or turkey; and thus be ſomething; in their habits, like thoſe animals which are dreſt by nature.

FROM how much ridicule would a regulation in theſe things preſerve the women of this country! At preſent you ſee the lady who is gracefully formed like the pea-hen, walking in the public gardens with the bob-tail of the duck, and the gooſe-like dame waddling with the unnatural long train, which follows ſo gracefully behind the majeſtic march of the peacock.

THIS is yet a further proof, that the ſenſe of beauty is not the prevailing taſte of the Engliſh; if it was, ſuch unbecoming and ſhifting faſhions could never take place amongſt them; their milliners dreſs them like no creatures of God's creation; and after having tarried two months in ſome little country-town, and exerciſed their invention in making caps, ruffles, and mantlets; they all return to *London* piping hot, and, amuſing their cuſtomers with a Paris-voyage, chriſten this cap with the name of Pompadour; that handkerchief, Orleans; this mantlet, Conti, or any great name; ſometimes they borrow words from the religious orders, and call them Capuchins or Cordiliers, and thus ſpread univerſal diſgrace on the taſte of France, which has never beheld ſuch frightful dreſſes ſince the days of *Hugh Capet*.

HAPPY

HAPPY woman that gets the firſt cap of a new cut, and proves, that the imitators in dreſs, like thoſe in poetry, have more ſervility than genius, and are ignorant of their own proper force.

SUPPOSE, Madam, I get a ſubſcription from the ladies of this nation, to ſend an ambaſſadreſs to implore your preſence in theſe realms, to preſide over the government in faſhions.

YOU may be ſtiled the ſecretary of modes and graces, and have as much honor, and as many places to beſtow on your favourites, as a ſecretary of ſtate, all to females. I am convinced you would bring your diviſion in adminiſtration to greater exactneſs than it is in the government, and not running in debt, reduce yourſelf to the patching an old coat with a new piece, becauſe you have not money enough to buy a new one.

IT is certainly true in governments and nations, as in old cloaths and new wine, that the firſt is ſpoiled by patching, and the latter loſt by being too ſoon ſhut up: the firſt ſpeaks the ſyſtem of leaving things unattended to ſo long, that they can ſcarce be repaired by a new piece of expedient, and the precipitation of corking up ſchemes before they have ſufficiently fermented, is ſignified by the latter; by which it comes to paſs, that the poor old coat of England is become more rent by theſe new pieces; and the money ſuddenly raiſed, as ſuddenly diſſipated by ineffectual exploſions in the application.

PRAY, Madam, forgive this manner of finiſhing my letter in politics, which differs from its firſt ſetting out as much as the diſſertation written by a Biſhop of Ireland on tar-water, which be-

ginning with tar, ends, I think, with predeſtination, or ſomething as far from the original; yet he calls it a chain of reaſoning. I am, Madam,

Your moſt obedient ſervant.

LET. XL. *To the Counteſs of* * * * * *at* Rome.

MADAM,

AMONGST the many works of literature, in which this nation and the French are rivals; that of the theatrical entertainments has been as much controverted as any whatever: each in its turn has aſſerted the ſuperiority of its writers above the other.

SHAKESPEARE by the Engliſh, and *Corneille* by the French, are cited as proofs of the ſuperiority of Engliſh and French genius, and each advocate equally hardy ſuſtains the glory of his nation.

YET, Madam, after as candid and impartial a diſquiſition of that which conſtitutes genius, as I am capable of making, I frankly confeſs, to me it appears, that *Shakeſpeare* was the more exalted being, in all that conſtitutes true ſuperiority of ſoul. Regularity of plan, in dramatic performances, is the work of art; conception of character, and their ſupport through a whole theatrical piece, the child of genius. Many men, nay all the French writers in tragedy, have reduced their productions for the ſtage, to the rules of the drama; yet, how few of them, or of any nation, have exalted and finiſhed the ideas of perſonage in their pieces, to any degree of ſublimity and perfection.

FROM

FROM this difference we muſt neceſſarily conclude, that the power of conceiving and preſerving juſt characters in writing, is more rarely found, than that of planning a play; rules can teach one, which can effectuate nothing in the other; and many men may deſign, what not one in a million can execute.

FROM this, muſt it not be concluded, that if *Shakeſpeare* exceeded the French writers in conceiving, and juſtly ſuſtaining characters in tragedy, that he was of a ſuperior genius to the greateſt of the French nation?

THIS, Madam, you, who underſtood both languages, ſhall decide; permit me, however, to point out ſuch characters as have never been conceived by any French tragic writer, conducted and ſuſtained in a manner which no other nation, has ever ſeen, ancient or modern.

IN the tragedy of *Othello*, the Moor all artleſs, open, and brave, is ſeduced by the wiles and ſubtilty of the hypocritic *Jago*.

THE ſeeming ſimplicity of an honeſt heart is ſo exquiſitely ſupported, and practiſed by him on the unſuſpecting diſpoſition of a virtuous, valiant, and ingenuous mind, that no inſtance is to be produced of any thing parallel in any theatrical production.

IN each of theſe characters there is not one miſtaken deviation; every ſpectator excuſes the Moor in his being deceived, and pities with ſincereſt ſorrow the fate of open honeſty, ſeduced by artifice and wiles.

THE difficulty is not eaſily imagined, which attends the preſervation of theſe two characters.

The Moor muſt be ſupported as brave, ſenſible, and honeſt; the ſkill lay in preſerving all theſe from the imputation of weakneſs in *Othello*, thro' the conducting the impoſition which was to be play'd upon him.

The ſimple, plain, and ſeemingly artleſs cunning of *Jago*, was attended with no leſs difficulty; to preſerve the ſeparate characteriſtics of this perſonage, without deviating into one inſtance, which might betray his deſign to a man of ſenſe, is of all things the moſt difficult.

Yet, thro' the whole conduct of both characters, there appears no one violation of the intended and original deſign of the poet.

In this conſiſtency of character, the ſuperiority of the Engliſh poet appears above all others, unleſs the critics devoted to the Greek, and antiquity, ſhould conteſt it in favour of *Homer*; you, madam, will allow, that the great *Corneille* affords no inſtance of this nature, comparable to the Engliſh author.

His management of *Caſſio*, and *Roderigo*, is in the ſame ſimple, natural, and apparent honeſt ſtrain; we ſee that the deceit muſt be inviſible to ſuch men. The ſcene in the third act, between *Othello* and *Jago*, where the latter firſt inſinuates the idea of jealouſy into the mind of the Moor, that timidity of accuſing the innocent, that regard for the reputation of *Deſdemona*, with the inſinuation againſt her fidelity, are ſo artfully mixt, that it is impoſſible, but that *Othello* muſt have been inſnared by his manner of conducting the converſation; how inimitable is his pretended love for *Othello*, his conjuring

juring up the Moor's reſolution to know his ſentiments, by diſtant hints and ſuggeſtions, and when *Othello* breaks out,

I'll know thy thoughts,

he anſwers,

You cannot, if my heart were in your hand;
Nor ſhall not, whilſt 'tis in my cuſtody.

At this ſeemingly determined ſecrecy, the Moor pronouncing "ha!" *Jago* with all poſſible art cries out,

Oh! beware my lord, of jealouſy;
It is a green-eyed monſter, which doth mock
The meat it feeds on. That cuckold lives in bliſs
Who, certain of his fate, loves not his wronger:
But oh! what damned minutes tells he o'er
Who doats yet doubts, ſuſpects yet ſtrongly loves?

THIS ſpeech of refined art, neceſſarily turns the thoughts of *Othello* on the idea of jealouſy, with all the appearance of nature; and then by proceeding in the ſame manner, he leads him to examine the conduct of *Deſdemona*, and creates a ſuſpicion of her infidelity to the Moor, from her having choſen him, and refuſed thoſe

Of her own clime, complexion, and degree.

FROM this he draws an inference which reflects on the character of *Deſdemona*; this almoſt convinces the Moor of her being falſe to his bed, and he deſires *Jago* to ſet his wife to watch *Deſdemona*. In anſwer to this, the ſubtle villain pretends to intreat *Othello* to think no more of what he had told him, to attempt diſcovering *Deſdemona*'s true diſpoſition, by the vehemence

of

of her ſuit to him for reſtoring *Caſſio*, and to believe his fears for his honour had been too importunate in the affair; with this he leaves him. In all this ſcene there appears nothing which can diſcover the Moor weaker than an honeſt, plain, brave man may be allowed to be; not one ſtep carried beyond the truth in nature, by *Jago*.

THE knowledge of the promptneſs of jealouſy in the boſom of man, which the author ſhews in the character of *Jago*, is beyond all compariſon; when he has poſſeſt the handkerchief which *Deſdemona* drops, he ſays,

I will in *Caſſio*'s lodgings loſe this napkin,
And let him find it. Trifles light as air
Are to the jealous confirmations ſtrong
As proofs of holy writ. This may do ſomething.
The Moor already changes with my poiſons:
Dangerous conceits are in their nature poiſons,
Which at the firſt are ſcarce found to diſtaſte;
But, with a little act upon the blood,
Burn like the mines of ſulphur.

At ſeeing *Othello* enter, he continues;

Look where he comes! not poppy nor mandragora,
Nor all the drowſy ſyrups of the world,
Shall ever medicine thee to that ſweet ſleep
Which thou hadſt yeſterday.

THE operations which the jealous mind undergoes, were never ſo truly deſcribed by any author; the trifles light as air, the taſteleſs poiſon of a hint becoming mines of burning ſulphur to the ſoul, and the irrevocable power of

ſweet

ſweet ſlumber to a mind haunted with jealouſy, are beyond all conception juſt, great and ſublime, and I think to be found in no other author.

THE Moor enters with a conviction of the truth of what *Jago* had ſaid in the above ſoliloquy; his mind now burning with ſuſpicion, lighted up from thoſe ſparks which *Jago* had thrown upon it, without ſeeing him, he ſays,

Ha! falſe to me.

to which *Jago* replies,

Why, how now, general? no more of that, *Oth.* Avant! begone! thou'ſt ſet me on the rack.

I ſwear 'tis better to be much abuſed
Than but to know a little.

THIS anſwer ſhews that the revealing this infidelity of *Deſdemona*, had made *Jago* inſufferable to his eyes; the combat between the violation of his bed, and the love of *Deſdemona*, working ſtrongly in him, he therefore ſwears 'tis better to be much abuſed in ſecret, than not to know what may be avowed to be ſufficient for vindicating the vengeance which an injured man ſhould take upon the author of his diſhonour. At this *Jago*, fearing leſt he ſhould retreat from the degree to which he had brought him, delay the purſuit, and relapſe to love, cries

How, my lord!

Othello anſwers,

What ſenſe had I of her ſtol'n hours of luſt?
I ſaw it not, thought it not, it harm'd not me;
I ſlept the next night well; was free and merry:
I found not *Caſſio*'s kiſſes on her lips:
He that is robb'd, not wanting what is ſtol'n,

Let

Let him not know't, and he's not robb'd at all.

In this ſpeech, the whole bent of his mind is turned on the miſchief and diſquiet which *Jago*'s diſcovery had brought upon his ſoul; without his revealing it he had been happy, untouched by pangs of injury. *Jago*'s anſwer is,

I am ſorry to hear this.

Othello proceeds ſtill in the ſame ſentiment, exclaiming.

I had been happy if the general camp,
(Pioneers and all) had taſted her ſweet body,
So I had nothing known. Oh now, for ever
Farewel the tranquil mind! farewel content;
Farewel the plumed troops, and the big war,
That make ambition virtue! Oh! farewel,
Farewel the neighing ſteed, and the ſhrill trump,
The ſpirit-ſtirring drum, th' ear-piercing fife,
The royal banner, and all quality,
Pride, pomp, and circumſtance of glorious war.
And oh! you mortal engines, whoſe rude throats [feit,
Th' immortal Jove's dread clamours counter-
Farewel! *Othello*'s occupation's gone!

These reflections bring back on his ſoul, like the returning tide, the wretched change of ſituation which *Jago*'s diſcovery had produced in him; upon which *Jago* aſks,

Is't poſſible, my Lord?

Othello, ſtill improving the former ſentiment, and feeling his fallen ſtate with infinite ſenſibility, flies impetuouſly into rage, and ſeizing *Jago*, cries,

Villain,

Villain, be ſure thou prove my love a whore;
Be ſure of it; give me the ocular proof;
Or, by the worth of mine eternal ſoul,
Thou hadſt been better have been born a dog
Than anſwer my wak'd wrath.

When proceeding in the ſame paſſionate manner, *Jago* anſwers,

Oh grace! oh heaven defend me!
Are you a man? have you a ſoul? or ſenſe?
God be wi' you; take mine office. O wretched fool,
That liv'ſt to make thine honeſty a vice!
Oh monſtrous world! take note, take note, oh world!
To be direct and honeſt is not ſafe.
I thank you for this profit; and from hence
I'll love no friend, ſith love breeds ſuch offence.

This ſpeech contains as much art, as ever entered into the conception of human nature. He firſt appeals to *Othello*'s humanity and underſtanding; then at that inſtant, as intending to leave him, he ſays, "God be wi' you," and throws up his commiſſion; he then exclaims at his own folly that has thus converted his honeſty into vice; when throwing a ſarcaſtic reflexion on the world, and thanking *Othello* for this information of what is to be expected from man, he determines to renounce all love for human nature. What ideas are there to be imagined, which can be thrown together with more judgment, and propriety, to reclaim *Othello* from that outrage which he has committed?

It has its proper effect; the mind of man, ſtrongly

ſtrongly agitated between two paſſions, ſuddenly veers from one to the other, like the uncertain blowings of a ſtorm; in conſequence of which, *Othello* comes about to believe that *Jago* is honeſt, and ſays,

Nay ſtay—thou ſhould'ſt be honeſt.

Jago, who perceives this approaching change, anſwers,

I ſhould be wiſe, for honeſty's a fool,
And loſes what it works for.

After this, *Othello*, reduced to the æquipoiſe between the love of his *Deſdemona*, and the truth of *Jago*'s ſtory, cries out,

By the world,
I think my wife is honeſt, and think ſhe is not:
I think that thou art juſt, and think thou art not.
I'll have ſome proof.

This ſuſpence *Jago* ſeizes, to fix him in the firm opinion of her being falſe to his bed; when *Othello* ſays,

Give me a living reaſon ſhe's diſloyal.

At this *Jago* recounts what *Caſſio* ſaid in a dream, and wins upon the mind of the Moor entirely; at which he cries,

I'll tear her all to pieces——

Jago, not content with this, moſt artfully mentions to him the handkerchief in the hands of *Caſſio*, which he had formerly given to *Deſdemona*: this rivets him in the belief of his being diſhonoured by *Caſſio*; at which he exclaims,

Oh that the ſlave had forty thouſand lives!
One is too poor, too weak for my revenge.
Now do I ſee 'tis true—Look here, *Jago*,
All my fond love thus do I blow to heaven.

'Tis

'Tis gone———
Ariſe black vengeance from the hollow hell!
Yield up, oh love! thy crown and hearted throne
To tyrannous heat! ſwell boſom, with thy fraught,
For 'tis of *Aſpic's* tongues.

Jag. Yet be content.

Oth. Oh blood, blood, blood!

Jag. Patience, I ſay; your mind perhaps may change.

Oth. Never, *Jago.* Like to the Pontic ſea,
Whoſe icy current and compulſive courſe
Ne'er feels retiring ebb, but keeps due on
To the Propontic and the Helleſpont;
Even ſo my bloody thoughts with violent pace
Shall ne'er look back, ne'er ebb to humble love,
Till that a capable and wide revenge
Swallow them up.——Now by yonder marble heaven,
In the due reverence of a ſacred vow,
I here engage my words.

Having thus wrought him up to his purpoſe, *Jago* ſwears that he will give himſelf up entirely to the ſervice and revenge of *Othello's* injury.

In theſe laſt quotations it is eaſy to ſee, that figurative expreſſions, when they ariſe from the ſubject, unforced, and unſought after, are the moſt naturally expreſſive of paſſion; the mind, dilated and carried on by the deſire of revenge, riſes into metaphor and ſimile, with the utmoſt propriety; the occaſion is equal to the conception and ideas, and not the leaſt colour of bombaſt, or falſe expreſſion, appears thro' the whole.

In

In all the French theatre I know of no play, in which equal knowledge in human nature is manifeſted, where two characters ſo juſtly drawn, ſo nicely contraſted, and ſo well ſuſtained, are to be found; a common genius would have erred a thouſand times in writing ſuch parts; *Othello* would have manifeſted a thouſand marks of being a fool, in not ſeeing *Jago's* deſigns; and *Jago* betrayed himſelf by too bare-faced a conduct of his intention: as it is managed by *Shakeſpeare*, there is no one ſlip or deviation of character in either, in one ſingle inſtance.

Another letter, Madam, may probably bring you farther thoughts on this play; let me here remark however, that great geniuſes being difficultly imitated, *Shakeſpeare* has been the cauſe of two vaſt miſtakes, in the ſucceeding authors of this nation.

The firſt is, that they have copied his diverſity of ſcenery, and not poſſeſſed the power of conceiving or ſuſtaining their characters as they ought; for this reaſon, the plays which appear alert, active, and entertaining to the eye on the ſtage, by dint of ſtage-trick, and win ſome applauſe in the firſt preſentations, are damned in the cloſet, and never more revived on the theatre.

The other is, the admiration of that figurative ſtyle in *Shakeſpeare*, ſo natural, becoming, and juſt, as he uſes it, filled with ideas anſwering the words. This has created a manner of writing, conſiſting entirely of verbage without imagery to ſuſtain it, cold, altiſonant, giganteſque, ſhadowy, inane, and puerile.

This,

THIS, Madam, tho' I fear it may appear to have the air of dictating, believe me, has nothing of that in its intent. I ermit me then, the honor to 'now whether you confirm me in this opinion? Whether I ought to deem 'myſelf a judge in matters of genius, when I place the author of this tragedy above any writer which the French, or any nation, has hitherto produced: your opinion will determine me. I am, &c.

LET. XLI. *To the Rev. Father* ALLESSANDRO ADIMARI, *at* Rome.

Dear SIR,

AMONGST the nations of the earth, how few have yet poſſeſt men of true taſte and ſuperior genius! and even amongſt thoſe, where the human ſoul has reached that degree which is ſo much beyond the common race of mortals, how ſmall is that number in compariſon of the whole inhabitants!

A VERULAM, or *Newton*, are but two of millions, which breathed the ſame Britiſh air with them at different periods; theſe have bequeathed the character of ſcience and genius to a whole nation, for ages to come; perhaps for all duration; and many millions of Britons draw honor, eſteem, and reputation from the nations around, from what has been the conceptions of theſe two enlightened men.

To theſe and ſome others it is owing, that the Engliſhman meets a polite and honorable reception in every court in Europe; not to the battels of *Marlborough*, *Edward* the black prince, or

Harry the fifth, who have each conquered the French nation in arms; but to theſe men, who with *Milton*, *Shakeſpeare*, and other eminent writers, have carried the point of genius beyond the wits of the Gallic nation.

ALL kingdoms have in their turn produced men of capacity in military affairs, from the northern Goth, to the ſandy plains of Mauritania, perhaps in every nation upon the globe; yet, few have hitherto been favoured with men of great literary genius.

WHEN we recollect alſo, that many things may conduce to eſtabliſh the reputation of a general, which can never enter into that of men who ſtudy letters; the reaſon will appear yet plainer, why there are more generals who have acquired fame by arms, than men who have obtain'd it by writing.

THE ſucceſs of a commander depends greatly on the accidents which attend the day of battle, which he could never foreſee, and from which his own ſagacity drew no advantage at the moment of their happening. The troops which a general commands contribute greatly to the fame he muſt obtain, and the officers who are employed under him again, much more.

A GENERAL may riſe to the higheſt reputation, by being engaged againſt men of little military genius in the enemy's army; and (without deſign to leſſen the duke of *Marlborough*'s renown) it does not ſeem unreaſonable to imagine, that his engaging againſt commanders who were of an inferior genius to thoſe who preceded in the war againſt king *William*, facilitated the way, and

and conduced much to his acquiring that glory which attended him in all his actions: is it not probable that *Luxembourg* would have made the conqueſt at Blenheim more difficult and dear, than *Tallard* and *Marſin?* And even *Villars*, who had ſucceeded on that ſpot the preceding year, would he have committed the egregious miſtakes which were diſcovered by many officers in the French army, the evening before the battle?

WOULD *Turenne* have diſpoſed his troops in the ſame manner at Ramillies, as they were drawn up by *Villeroi?* And would not better-planned diſpoſitions, and ſuperior judgments, tho' they might not have abſolutely diſconcerted the duke of *Marlborough*'s extenſive capacity in military affairs, have interrupted or leſſened the rapidity of that tide of glory, which always bore him ſo ſwiftly on to fame.

I DO not ſay this with deſign to diminiſh the Engliſh hero's renown; but to ſhew, that fame in military affairs may depend much on the inequality of capacity and talents of thoſe who oppoſe each other.

WHOEVER of two generals, tho' both men of weak or inferior intellects, prevails in battle, he is honored and conſidered as a moſt eminent and great ſoldier; ſucceſs gives him this reputation, when probably a man of true capacity, who ſaw his weakneſs, would have vanquiſhed him with very little difficulty. It is not then, in military matters, the ſuperiority of genius alone which communicates immortality; but frequently the miſtakes, weakneſs and confuſion of his antago-

niſt, which place the crown of laurel on the conqueror's head.

HAD the duke de *Gramont* purſued the orders of Marſhal *Noailles* at Dettingen, would the victory have fallen to the Britiſh king, who was preſent at the battle?

A THOUSAND accidents unforeſeen by the conqueror, ſudden pannics, the unequal oppoſition of inferior genius in the other general, a ſtorm of rain in the enemies face, or even the dazzle of the ſun ſhine, may give conqueſt and immortal fame to a general; neither of which can aſſiſt in creating that permanent glory which attends the works of men of the moſt exalted genius in literary productions.

THE Greek and Latin claſſics draw no advantage from accident; their writings ſtand naked and unaſſiſted by all the incidents which generally communicate ſucceſs to military atchievements; their works are criticized and examined in the cool hour of the ſhade, as they exiſt in themſelves; hiſtorian is compared with hiſtorian, according to his true and genuine powers of genius and capacity: *Thucydides* and *Livy* are viewed and examined, as each exceeds or falls below the other, in all thoſe requiſites which are neceſſary to form an eminent author in that kind of writing: poet in like manner with poet, of the ſame kind of compoſition; *Homer*, *Virgil*, *Taſſo*, and *Milton*; in each of theſe it may be truly diſtinguiſhed, how much the ſucceeding are obliged to their predeceſſors, what helps and aſſiſtance they may have borrowed, and their true merit decided and eſtabliſhed. Chance then

then effects nothing in advancing the reputation of writers; I mean that reputation which outlives the author, unſuſtained by the falſe taſte of men of high rank, the zeal of friends and party, or the whirling whim of faſhion, that for a moment bears him to the top of the wheel.

MEN of letters then are tried at a ſeverer tribunal than men of arms; their merit is fixed on more eſtabliſhed principles, and a better foundation; and yet, ſuch is the event, the eclat of fire and ſword, ruined nations, kings enſlaved, and ſlaughtered millions, are more the admiration of mankind, than the man of ſtudy who advances arts and ſciences, happineſs and health, a public bleſſing.

THERE is ſcarce a more depreciating conſideraiton to human nature, than that the mild arts of peace ſhould meet ſuch little ſucceſs, and the profeſſors of ſlaughter and deſtruction, find applauſe and honorable reception every where: this diſpoſition ſeems to be inherent in the nature of man.

FOR myſelf I confeſs, when I behold the monuments and tombs of thoſe ravagers, with pompous panegyrics of their military actions, I conceive the greateſt abhorrence at their names and characters; I can never eſteem that being, whoſe malicious heart prompts his underſtanding and his arm by the worſt of paſſions, to the deſtruction of his own ſpecies, he is to my eyes only a robber, more illuſtrious and pernicious than the common highwayman; and tho' the world have agreed to honor ſuch men, with all that is to be given in it; yet to me, every monument

which preſerves the memory of theſe kind of beings, is but a ſtanding ſatyr againſt the perſons who performed the actions they recount, thoſe who have beſtowed on them theſe ſuperb acknowledgements, all who look on, read and applaud, and perhaps human nature itſelf.

WHAT is a long liſt of victories, but a keen invective on human nature? What are the hiſtories of thouſands ſlain, but a demonſtration of our delight in bloodſhed? Cities ruined, nations plundered, temples and deities prophaned, are the glories of that being which boaſts of humanity, and calls itſelf the lord of the creation.

IF riches crown the event, all terminates well, the author is juſtified; the barrier of gold is the ſacred impaſſable defence, behind which the violator is ſecure from all attacks, unleſs his conſcience ſometimes diſquiet his enjoyments, and touch that heart with remorſe for its poſſeſſor, which it never felt for others, in the bloody hour of deſtruction.

I HAVE wander'd from my firſt deſign; but ſuch as it is, pray take it; and if it be not characteriſtic of the Engliſh alone, it is more general, and becomes a remark which may be made on all the nations of the earth, where learning has flouriſhed, that thoſe, who ſave, delight, and inſtruct, are infinitely leſs honored than thoſe who terrify, corrupt, and deſtroy. I am, &c.

LET. XLII. *To the Rev. Father* FABIO MARETTI, *at* Rome.

Dear SIR,

NOTHING is more diſputed amongſt thoſe who pretend to be judges of what paſſes in

in letters and arts, than the ideas of taſte: each Engliſh traveller, who has ſeen the ſouth-ſide of the Alps, would imagine himſelf affronted, if you do not allow him an excellent connoiſſeur in architecture, painting, and ſtatuary; and all this from pure preſumption of having paſt his eyes over much of the moſt exquiſite of theſe productions.

If one conſiders the qualifications requiſite for ſuch deciſions, I fancy that part of the world which has never travelled beyond the limits of Great Britain, will not be willing to allow theſe travellers all the ſuperiority which they claim; and tho' they may agree, that in many diſeaſes breathing air impregnated with ſpicy exhalations, may facilitate the health of the ſick; yet in walking amongſt the works of the Grecian ſculptors, Roman and other Italian painters, the effluvia are ſcarce ſtrong enough to create ſo great an alteration in the knowledge of theſe things, as from ignorance to ſkill and diſtinction.

How few of thoſe men of taſte who have travelled Italy, have ever ſtudied the human body; it is cloathed and concealed, and almoſt impoſſible in the common ways of life to be ſeen frequently and with attention; notwithſtanding this, in every painting and piece of ſculpture, they ſet themſelves forth as juſt judges of every human figure, which can never be obtained but from the thorough conſideration of many living bodies.

But to wave all examination of the power of judging of thoſe things which are known by compariſon, and where the originals are concealed

from proper inſpection; let us ſee how much theſe travellers have improved the taſte of this nation, by their perigrinations: in architecture, *Inigo Jones*, and Sir *Chriſtopher Wren* have been excellent, the firſt equal perhaps to any man amongſt the whole liſt of theſe artiſts; and perhaps at that time the four greateſt men in the world in point of genius were natives of and reſided in this iſland, *Verulam*, *Shakeſpeare*, *Hervey*, and *Jones*; and had not the too northern monarch, who then ſat on the Britiſh throne, damped the genius of the Engliſh nation by his theological diſputes, quaint expreſſions, frigid conceptions, and frivolous conceits; the fire of that celeſtial influence had reached yet farther.

It was then, genius ſeems to have been moſt prevalent in this iſle, from which time it has declined, and that taſte which was its companion, is loſt entirely.

Could you leave the Italian ſhores, and viſit this kingdom, you would be enraptured at beholding the banqueting-houſe of Whitehall; a more perfect building in true ſublimity of taſte, is to be ſeen no where.

When turning round, you would behold with indignation, that which is lately built for the horſe-guards of the Britiſh king, wondering how it was poſſible that any man in ſight of all that is perfect and characteriſtic, could erect that which is unmeaning, ungraceful and ridiculous; without ſtrength or any one idea of intention, made up of littleneſſes: the turret which is in the center, is ſo very heavy, and the building ſo very light that ſuſtains it, you expect eve-

ry

ry moment to ſee it drop into the middle thro' want of powers to ſupport it.

THE ſimple and ſublime have loſt all influence almoſt every where, all is Chineſe or Gothic; every chair in an apartment, the frames of glaſſes, and tables, muſt be Chineſe: the walls covered with Chineſe paper filled with figures which reſemble nothing of God's creation, and which a prudent nation would prohibit for the ſake of pregnant women.

In one chamber, all the pagods and diſtorted animals of the eaſt are piled up, and called the beautiful decorations of a chimney-piece; on the ſides of the room, lions made of porcelain, grinning and miſhapen, are placed on brackets of the Chineſe taſte, in arbors of flowers made in the ſame ware, and leaves of braſs painted green, lying like lovers in the ſhades of old Arcadia.

NAY, ſo exceſſive is the love of Chineſe architecture become, that at preſent the fox-hunters would be ſorry to break a leg in purſuing their ſport over a gate that was not made in the eaſtern taſte of little bits of wood ſtanding in all directions; the connoiſſeurs of the table delicacies can diſtinguiſh between the taſte of an ox which eats his hay from a Chineſe crib, a hog that is incloſed in a ſtye of that kind, or a fowl fattened in a coop the fabric of which is in that deſign, and find great difference in the flavour.

THE Gothic too has its advocates; you ſee a hundred houſes built with porches in that taſte, ſuch as are belonging to many chapels; even door-caſes and the fronts of ſome dwellings, which might be drawn by one horſe like a chaiſe,

are

are fitted up in this manner; not to mention that rooms are ſtuccoed in this taſte, with all the minute unmeaning carvings, which are found in the moſt Gothic chapels of a thouſand years ſtanding.

SUCH is the preſent prevailing taſte in this city.

BUT perhaps, whilſt I am blaming this in the people of England, the ſame thing may have prevailed at Rome; at leaſt I am afraid of it, if a ſample of your whole preſent taſte may be taken from the ſingers, which you furniſh to this city.

To my unpolite ears, the airs which are ſung at preſent have no longer the imitation of any thing which would expreſs paſſion or ſentiment, and the whole merit lies in the Gothic and Chineſe cloſes and cantabiles, frithered into niceties and diviſions, which, like minute carvings, are the certain characteriſtics of a little taſte, that delights more in difficulties than truth, that would rather ſee a poſture-maſter in all bodily diſtortions, than the graceful attitudes of *Dupré* on the French theatre of the opera at Paris, in the moſt exalted manner of dancing.

THE Chineſe taſte is ſo very prevalent in this city at preſent, that even pantomime has obliged harlequin to ſeek ſhelter in an entertainment, where the ſcenes and characters are all in the taſte of that nation.

THERE is one part of Chineſe manners however, which is not yet put in practice in England; the little ſhoes which are contrived to cramp the feet, and confine the ladies to their houſes, do not yet prevail; and I believe that

Huſbands

Huſbands have not power enough over their wives, to preach them into that faſhion, which would oblige them to be mere domeſtic animals.

In truth, this taſte for littleneſſes is advancing a great pace, in all the parts of the national entertainments; their theatrical pieces in tragedy and comedy, have infinitely more variety of ſtage trick than character, and ten new ſcenes for one paſſage of good writing; in fact it is the eye which is written to, and not the underſtanding; racks, wheels, and other inſtruments of death, together with a few kicks and ſtruggles at the moment of dying, like a cock turkey beating his wings when his neck is twiſted, make up too much of the moving parts of an Engliſh modern tragedy. I am, &c.

LET. XLIII. *To the Rev. Father* PHILIPPO BONINI, *at* Rome.

Dear SIR,

IF the Italians were the firſt improvers of gardens, and plantations, the French have excelled us, and the Engliſh carried the taſte of that embelliſhment much higher, than it has appeared either in our country, or in France.

THEY have excluded that regularity of plan which makes the deſign of all gardens in every other part of Europe, and following thoſe ideas which are characteriſtic of ſome ſenſation relating to human nature, have made a garden in England a ſenſible conſideration, and adapted it to all ſtates which are incident to human minds in general.

THE

The gay and airy temper finds the open and chearful ſpots of light, which are acceptable to that diſpoſition, and the melancholy mood finds the ſolitary and ſhady grove, the ſide of which ſlowly creeps along the brook, complaining ſoftly amongſt the pebbles.

In the Engliſh gardens there is infinite variety without regularity, agreeable to the face of nature that deverſifies all, and not according to the ancient and preſent taſte of France and Italy, which diſpoſes a garden like a human creature, and carries the image of ſelf into all its deſigns, with alleys anſwering alleys, like legs to legs, and arms to arms, and the great walk in the middle for the trunk of the body.

A manner of diſpoſing things very natural to the mind of that man, which cannot diveſt itſelf of ſuch intereſting ideas as ſelf, and yet very unnatural with reſpect to that which theſe diſpoſitions ought to reſemble.

The *jet d' eau* is quite out of faſhion in this kingdom; the caſcade, and falling ſtreams bubbling amongſt rocks, the winding river without regularity of figure, or ſtrait parallel lines, make the water-works of this country.

In truth, it is always unnatural to ſee water riſing into the air, contrary to its original tendency.

This, however contrary it may be to pure taſte, I think in ſome countries may be allowed of, ſuch as in the ſummer's days in our native land, when the ſultry air is fanned by the motion of the water in the *jets d'eau*, and the refreſhing ſenſe of coolneſs imparted at once to the feeling,

ing, ſeeing, and hearing; for the two laſt ſenſes have the ideas of coolneſs imparted to them, by the ſight and ſound of water.

In this iſland, where intenſe heat is ſeldom known, and when it happens is of ſhort duration, there does not ſeem to be the ſame neceſſity of violating the native propenſity of water, to obtain a greater pleaſure by it, than can otherwiſe be had.

However, this ſimplicity and grandeur of taſte in gardening, which has produced many fine plantations in this kind, is at preſent ſuffering with that of all other things; the caracatura and minute are again prevailing in too many places.

The citizen who viſits his rural retirement cloſe to the road, thronged with coaches, carts, waggons, chaiſes, and all kinds of carriages, which differs from *London* only in this, that in winter it rains ſmoke in the city, and in ſummer duſt in the country, muſt have his plantation of an acre diverſified with all that is to be found in the moſt extenſive garden of ſome thouſand acres; here muſt be temples to every goddeſs as well as *Cloacina*; woods, waters, lawns, and ſtatues, which being thus contrived to contain ſo many things, is in fact nothing at all, and that which might be ſomething by being but one, is entirely loſt by being intended to be ſo many; one wonders how ſo many things can be crammed into ſo ſmall a place, as we do at the whole furniture of a room in a cherry ſtone; it is a ſcene for fairies.

This is but the old taſte of ſhaped flower-knots in box, cut yews, and clipt hedges, in another

ther edition, which has no more taſte than the former.

PERHAPS there is not a thing upon the face of the earth truer than the belief that taſte is the general poſſeſſion of all men; I mean every man aſſumes it to himſelf, tho' he denies it to his neighbour, by which it is at once univerſal in one view, and non-exiſtent in another.

THERE is however, ſome analogy between man and all his deſigns of this kind; the true taſte in gardens is formed on what we feel in ourſelves, at the ſight of different ſcenes in nature; a garden without this meaning in its diſpoſition cannot pleaſe long; novelty, indeed, will beget ſome delight in the beginning, but without ſcenes which correſpond to all ſituations of our minds, it ſoon becomes flat and irkſome.

To deſign a garden well, the perſon muſt ſtudy the ground on which he intends to plant, the nature of thoſe parts thro' which the water flows, and what uſe can be made of the woods already grown; from conſiderations of this kind, taſte may communicate characters to different parts, and adapt the whole to that variety of paſſions and ſenſations, which diſtinguiſh the human heart.

This requires much imagination; it is not ſufficient to remember what has been ſeen at any one place; to follow that exactly would be impoſſible, or if it could be done, the whole would be one piece of plagiariſm.

THE art lies in ſelecting the moſt ſtriking objects, which have affected the mind with any kind of paſſion or ſenſation, and then by recalling

ling thoſe ideas, give a combination to theſe objects which has never yet been ſeen in nature, and yet which the eye of a judge will agree to be natural when put together.

THIS, tho' it may ſeem a taſk of no great difficulty, is yet much more ſo than may be at firſt imagined; for tho' many people remember what they have ſeen, yet very few in nature have the power of uniting the parts of various objects, ſo as to make one whole that ſhall be ſtriking, characteriſtic and affecting,

IT is in the combination of viſible objects, ſo as that they may affect the mind with any paſſion, pleaſing or diſpleaſing ſenſation, as it is in that of combining ſounds, which may affect us with ſimilar feelings..

IN the latter, the tones which accompany the expreſſions of tenderneſs, grief, rage, or other paſſions, muſt be diſtinguiſhed and combined, ſo as to characterize an air either complaining, ſoft or angry, which is much the ſame kind of genius, with that of combining the objects of ſight in light and ſhade, open and obſcure, creating horror or delight, indulging love or ſorrow.

As there are few muſicians who have excelled in all parts of a grand compoſition, ſo there are few who have ſucceeded in the planning and deſigning gardens.

ONE maſter in muſic is excellent in compoſing the firſt violin of a concerto, and meagre in all the reſt; others in their favourite inſtruments with the like imperfections; *Corelli* and *Geminiani* fill all, and make the whole piece one ſimple and united ſound of various inſtruments, each ſuſtaining and ſuſtained.

IN

In gardening alſo, one deſigner plans the gay part, and fails in the ſerious; he trills along the little ſtream with elegance and propriety, and brobdignags the expanſe of water and almoſt makes a new deluge; *Kent*, the beſt deſigner in this way, is the *Corelli* of gardeners, as may be ſeen wherever he has followed his own inclination, in the gardens he has deſigned.

Alas! the bane of men, of fine and elegant taſte, and the cauſe of its ſudden decline, is the belief in every rich man who has an inclination to build, or plant, that he has a taſte equal to his wealth, and to the undertaking, and a right to obtrude his opinion on the moſt accompliſhed judge, in architecture and gardening: this epiſtle I fear is too much in the didactic ſtrain, when I recollect to whom I am writing, to you whoſe taſte in theſe arts is certainly juſt and elegant, from what you have ſhewn in poetry their ſiſter. I am, your moſt obedient.

LET. XLIV. *To the Counteſs of* * * * *at* Rome.

Madam,

If the wits of England were as happy as I am, in knowing the ſuperior taſte, which you manifeſt in all you examine in literature, they would have reaſon to be well pleaſed with the preference which you give to their favorite dramatic poet, above all thoſe, that any nation has yet produced.

I agree with you, his characters are better drawn, and better underſtood than any other dramatic writer, as you have proved in the many

ny inſtances which you have mark'd out to me; all his imitators have ſwelled into the giganteſque in their attempts: their pretended characters, by endeavouring to reach the very ſummit of the ſublime, have been like very tall men in nature, half animated bodies, which, wanting ſouls proportioned to their ſubſtance, appear a languid lump of ſomething bigger in body, and yet leſs than man in true ſpirit.

PERHAPS there is no inſtance amongſt the whole race of writers, where it can be ſo truly diſtinguiſhed how a poet may be ſuperior to all men in his conceptions, and ſuſtaining characters in full power in his writings, and yet deficient in giving life, propriety, and action, to the productions of his own genius on the ſtage.

SHAKESPEARE, the firſt of dramatic writers, is ſaid to have been one of the leaſt of dramatic actors.

WILL you, Madam, have the goodneſs to tell me whence this difference took its riſe; or ſince I am upon this ſubject, and have a peculiar ambition of pleaſing and appearing favourable in your eyes; will you permit me to riſque ſome ſuggeſtions on that head?

THE variety of characters to be found in *Shakeſpeare*, is no where elſe to be parallelled; not only almoſt all ranks amongſt the living, from the loweſt peaſant to the crowned head, madmen, fools, philoſophers, patriots, tyrants, wits, and men of all kinds of humour; he has paſt the bounds of this world, and brought back the very dead, to reviſit the glimpſes of the moon making night hideous; the limits of nature with-

held him not in his imaginary characters of witches, Caliban, fairies, and others, combined of qualities which all that read agree ought to enter into theſe compoſitions, which he has formed without one diſcordant property.

After this diſplay of the powers of imagination, which had every part of mental nature under its direction, nor that alone, his deſcriptions of external objects, are as great and juſt as thoſe of the internal feelings; is it not amazing that he could not communicate life and action to his own words and conceptions? In truth, it is univerſally acknowledged that he repreſented no character of all that variety which he was maſter of, except that of the ghoſt in Hamlet, with any tolerable degree of merit.

It plainly appears from the direction which young *Hamlet* gives the players in that tragedy, that no man knew better how an actor ſhould behave in voice and action, than *Shakeſpeare*, and yet no one perhaps was leſs able to execute his conceptions than himſelf.

If we conſider this truly, Madam, may not ſome reaſon be aſſigned for it from the very nature of genius, which was ſo excellently ſuperior in this man?

To write well, in him, was no more than drawing water from that inexhauſtible ſource of imagination which he poſſeſſed; he ſaw with accuracy, felt with ſenſibility, obſerved with perſpicuity, and combined with juſtice; he had been more engaged in examining how men thought, than how they expreſt themſelves by action; and language being the exerciſe of every hour,

he

he thence poſſeſſed the powers of expreſſing ſuperior to all men the conceptions of his mind, which are alſo above all others.

No man can write well from copying the manner of others, the imitation looks thro', and bears the mark of ſervility: no writer was ever leſs indebted to the works of preceding authors, than *Shakeſpeare*.

In playing the parts which he wrote, the want of obſervation on the actions of men in thoſe ſituations, perhaps prevented him from performing well, moſt of which were ideal with reſpect to himſelf, having never ſeen particular beings in human nature, in the various circumſtances of diſtreſs and pleaſure, in tragedy and comedy, which he has drawn.

He had imagined all theſe parts from intuitive knowledge, and internal ſenſation, and expreſt them with truth and ſublimity, by a language which he was perfectly maſter of.

But when he came to give propriety, grace, and action to the very paſſages which he had written ſo inimitably well, he failed, the language of action was unpractiſed in him, in attending to what the heart felt in each paſſion; he neglected how the limbs ſhould move, and features expreſs; and thus perhaps, tho' ſuperior in the ideal part of a player, was imperfect in the practice of it, as many men who dance but ill can teach others extremely well.

May it not be imagined alſo, that *Shakeſpeare*, having paſt his firſt years in the country, which in his days was not ſo polite, as at preſent, and even in hard work (being bred to

trade) might have contracted an aukward gait and unbecoming mein, which is the conſtant attendant of labour, and the effects of which never can be entirely overcome by any future attempts. This, tho' it had affected every motion, and deſtroyed the grace of action, had not at all influenced the powers of his imagination.

We ſee ſomething like this in another view in every day's practice; the men of genius who are born in the parts of a country diſtant from the metropolis, contract from their infancy a pronunciation which always diſtinguiſhes itſelf from that which is the moſt pure and polite; that is, the organs of ſpeech have taken an aukward movement; and yet, in their writings, nothing of this can be perceived, for tho' words are differently pronounced in the various provinces of a country, yet they are written alike in all; and tho' the ear diſtinguiſh the dialect in each native, the eye cannot diſcover it in the ſtyle, where they are ſpelt the ſame in all counties.

There is ſomething more to be ſaid in vindication of this manner of thinking; action is for the moſt part imitation of ſomething ſeen. This then is a kind of mimickry, which may be learnt by practice and habitude, tho' without doubt, the moſt perfect action is ſpeaking, and expreſſing by voice and attitude, what the inſelt ſenſations of the ſoul ſuggeſt; this perhaps is as rarely met with amongſt players, as genius in writing dramatic pieces.

Mimickry or imitation, was that which *Shakeſpeare* could the leaſt of all men be ſuppoſed to be capable of ſubmitting to; he ſaw things above all

all men, and therefore could draw no aſſiſtance in acting then like any. The talent of genius is intuition, and not imitation, of combining and expreſſing objects and ſentiments a-new, and not remembering and acting them as they have really paſt in life.

THUS, Madam, after having inſenſibly ſtolen into the dictator from the ſuppliant, permit me to advance ſome thing farther.

A PLAYER may draw applauſe from imitation, even a ſervile one, for which a writer would be condemned.

To inſtance, ſuppoſe in ſpeaking to his army, the actor who performed the part of a general, uſed the very action, attitude, and expreſſion of feature, with which the great duke of *Marlborough* ſpoke to his forces; in thus addreſſing his theatrical troops, he would have received applauſe from all the ſpectators, tho' each knew from whence he drew the imitation.

IN like manner in comic character, the player who takes off all the air and ſingularities of a real miſer, will be applauded; we ſay it is ſuch a man.

AND yet, the poet who wrote either the tragedy which contained the firſt character, or the comedy in which the ſecond was deſcribed, would have been hiſs'd if he had taken the real ſpeech of the duke, or expreſſions and converſation of the miſer. Such are the different fates which attend actors and authors, and yet each equally plagiaries.

A PLAYER then may walk thro' a life of applauſe in being no more than an imitator; a poet

muſt ſink into contempt for the ſame behaviour; we pardon men who mimick the miſer in action, and condemn thoſe who ſteal his known converſation; a player then may ſucceed on inferior talents than a dramatic writer, be exalted to the ſtars for the very reaſon which prevents genius from ſucceſs in the ſame parts; all men ſee the likeneſs which Gripe the player has to Gripe the miſer, and applaud him, then hear the very expreſſions copied from his mouth, and condemn the poet. After all, it is not impoſſible alſo, but this diſapprobation of *Shakeſpeare* might partly riſe from his playing unlike all others, rather than inferior to any. *Shakeſpeare* the genius could not imitate any individual man in action, the audience probably could not conceive any thing to be juſt, above what they had been accuſtomed to behold in common nature.

It is now time to aſk pardon, and to cloſe this letter, which is already too long; my next ſhall tell you how an actor, now living, performs ſome paſſages of this author. I am, Madam, &c.

LET. XLV. *To the Counteſs of* **** *at* Rome.

Dear Madam,

SHALL I meet your approbation, when I dare aſſert, that acting the part of a perſon of ſuperior life, ſublimely conceived and pathetically written, requires more genius than writing a tragedy where five acts of undiſtinguiſhable characters, and regular mediocrity, make its whole merit? I flatter myſelf that your opinion will

will not be different from mine in this inſtance, when I have laid before you all that I have to ſay on this occaſion.

IT has always appeared to me, that notwithſtanding the apparent raptures, with which men pretend to feel thoſe paſſages of an author, which place him above humanity, if their own performances in a like nature fall much ſhort of it, that they have never reached in their conception the true ſpirit of the author, which they have praiſed.

WHEREAS a player, who perſonates in every part the living manners of a ſuperior character, manifeſts beyond contradiction, that he has conceived the true idea of the author.

A POET therefore in raptures with the character of *Lear*, as *Shakeſpeare* has drawn it, who in his writings ſhould attempt ſomething of a ſimilar nature, inſtead of the ſovereign of unfixt temper, choleric and ſudden, whoſe ideas and conceptions expreſs royalty in every part of his anger, ſhould draw a porter in rage, replete with every Gothic groſsneſs, will be infinitely inferior in genius to him, that fills up this character with all that fire and majeſty which becomes the perſonage, as *Shakeſpeare* has completed it.

THIS, a player on the Engliſh ſtage perfectly accompliſhes: his name is *Garrick*.

IT may be a vanity; but you, Madam, will pardon even that in a private letter, not deſigned for the public eye. In the action of all other men, I have imagined ſomething yet farther than has been expreſt by them; in this player,

and in this part, this man has exceeded all my imagination; and as *Pouſſin* is conſidered the painter of men of taſte, ſo in like manner Mr. *Garrick* is the player.

He is the only man on any ſtage where I have been, who ſpeaks tragedy truly and natural: the French tragedians mouth it too much, and to appear ſomething more than men, they loſe the reſemblance of humanity: a hero on that ſtage, in dreſs and expreſſion is a complete exotic of all nations, and ſeems a creature juſt arrived from ſome diſtant planet.

It muſt be allowed however, that the paſſion of anger is the eaſieſt to be imitated of all thoſe which the human mind is ſubject to; but to be angry with ſuperior ſovereignty is as difficult to attain as any part, to be executed with that dignity which this Engliſh actor imparts to it.

In the firſt act of the tragedy of *Lear*, when *Cordelia* has diſpleaſed him by that which ought to have had a contrary effect, his anger is ſhewn by very great expreſſion, very juſt tone of voice, and propriety of action; yet it ſtill augments, and becomes more energic, as the riſing occaſions require it, till at length when *Goneril* refuſes him his hundred followers, and ſays,

Be then adviſed by her, that elſe will take
That which ſhe begs, to leſſen your attendance:
Take half away, and ſee that the remainder
Be ſuch as may befit your age, and know
Themſelves and you.

After theſe words of inſolence, *Lear* replies,

Darkneſs and devils!

Saddle

Saddle my horſes, call my train together.
Degenerate viper, I'll not ſtay with thee:
I yet have left a daughter—Serpent, monſter!
Leſſen my train, and call them riotous!
All men approved of choice and rareſt parts,
That each particular of duty know——
How ſmall, *Cordelia*, was thy fault? Oh *Lear!*
Beat at that gate which let thy folly in,
And thy dear judgment out; go, go, my people.

THIS all other actors ſpeak with that kind of rage, with which a drunken ſhoemaker curſes his daughter that has ſecretly taken his money from him, and prevented his going to the alehouſe; it is indeed a ſheer ſcolding. In Mr. *Garrick* it is a prince in anger, and every accompaniment expreſſes it thro' the whole paſſage. "How ſmall *Cordelia*, &c." This reflection, ſo natural to human minds, and parents in particular, to compare what they think a leſs fault in one child, whilſt they are ſuffering under the influence of a greater in another, is as truly expreſt by the actor, as imagined by the poet; and then reverting on himſelf at the words which follow, "Oh *Lear*," he abſolutely imparts a power to them, which cannot be conceived but with much difficulty by thoſe who have never beheld him: the whole bitter tide of reſentment pours back on himſelf, and is as fully expreſt from the fingers to the toes, thro' the flaſhing eye and keen feature, as *Raphael* has expreſt the being poſſeſt, in his demoniac, in his picture of the transfiguration; and in theſe words

the

the ſoul of every hearer ſhivers as he pronounces them,

Blaſts upon thee;
Th' untainted woundings of a father's curſe
Pierce ev'ry ſenſe about thee,

INDEED, I could not avoid expecting a paralytic ſtroke would wither every limb of *Goneril*; the power of expreſſion ſeemed as if of neceſſity it muſt prevail over heaven.

THEN follows that which is ſo natural to the ſoul of man in exceſſive anger, when it ſuffers equally from the faults of others and itſelf, turning back with threats upon this weakneſs, which had made him weep, he utters with the utmoſt internal ſenſibility, and yet weeps in oppoſition to his own reſolution,

Old fond eyes,
Lament this cauſe again, I'll pluck ye out,
And caſt you with the waters that ye loſe
To temper clay.

IT is not poſſible to decide which is ſuperior in the knowledge of nature, the poet who wrote, or the player who animates theſe paſſages. Afterwards when he begins

Hear, nature,

And paſſes on to that moſt beautiful of all expreſſions,

How ſharper than a ſerpent's tooth it is,
To have a thankleſs child!

ALL is ſo firmly and intereſtingly expreſt, with attitude and action ſo becoming the occaſion, that, forgetting where I am, aſtoniſhment ſeizes me that *Goneril* has power to go off the ſtage unblaſted at this imprecation: ſo perfectly the

the character is realized by every part of the player.

I THOUGHT to have inſtanced nothing of his powers in the ſecond act, but it is impoſſible to omit thoſe ſtarts of expreſſion which accompany ſo perfectly the ideas of the poet in anſwer to the following words of *Gloſter*,

You know the fiery quality of the duke.

Lear replies,

Vengeance, death, plague, confuſion!
Fiery! What quality—why *Gloſter*, *Gloſter*.
I' ſpeak with the duke of Cornwall and his wife.

THESE and many other paſſages are ſpoken ſo juſtly, and with ſo much emphaſis, that their influence on the hearer is amazing: they appear amidſt the tempeſt of his mind, like flaſhes of lightening in a ſtormy night, making the horrors more viſible.

IN the third act, *Shakeſpeare*, into whoſe hand nature had given the clue that leads through all her labyrinth of variety, reſerving the other end to herſelf, has placed *Lear* amidſt thunderſtorms, whirlwind, rain, and fire; in this part he ſhews how every object finds ſome connection with thoſe of a mind in deep diſtreſs. *Lear* ſays,

Rumble thy fill; fight whirlwind, rain, and fire;
Not fire, wind, rain, or thunder, are my daughters.
I tax not you, ye elements, with unkindneſs;
I never gave you kingdoms, call'd ye children;
Ye owe me no obedience; then let fall

Your

Your horrible pleaſure; here I ſtand your ſlave,
A poor infirm, weak, and deſpis'd old man.

Till the laſt line he agrees, that theſe elements owe him no gratitude or obedience, becauſe unallied to him by birth, or duty; yet, the laſt line recalling his preſent condition to his own imagination, he immediately conceives it a kind of mean cruelty to join with two diſobedient daughters, and ſays,

Yet will I call you ſervile miniſters,
That have with two pernicious daughters join'd
Their engender'd battle, againſt a head
So old and white as mine; oh! oh! 'tis foul.

This ſpeech is ſpoken at firſt with defiance; then, as the ſenſe changes, the player falls into an acquieſcence with this ſuffering; till coming to the laſt part, he feels with much contempt, that coward cruelty of baſely joining with the perpetrators of filial diſobedience; this is performed with ſuch natural and eaſy tranſition, as if his ſoul conceived originally every ſenſation, as they follow one another in the poet.

As the madneſs advances in the character of *Lear*, it increaſes in the action and expreſſion of the player; you ſcarce ſee where he firſt begins, and yet find he is mad before *Kent* ſays,

I fear'd 'twould come to this; his wits are gone.

It ſteals ſo gradually and imperceptibly, the difference grows like a colour which runs on from the lighteſt to the darkeſt tint without perceiving the ſhades, but by comparing them at different parts of the whole: when he enters mad in the fourth act, with the mock enſigns of majeſty on him, thro' this whole ſcene, that which

which the poet has marked ſo ſtrongly, the player has alſo preſerved; that ſatyric turn, which accompanies madneſs ariſing from wrongs, is inimitably conceived by the poet, and ſuſtained by the player; that vague and fugitive manner of pronouncing, mixt with the ſarcaſtic touches of expreſſion, is truly exhibited; and as in the poet's writings, ſo in the player's behaviour, the king is never one moment forgotten; it is royalty in lunacy: to quote every paſſage, would make a letter a whole play.

In that part of the fourth act where *Lear* recovers from his ſleep, as the poet who knew that ſound intellect muſt not appear too ſuddenly in ſuch inſtances of lunacy, ſo the player recovers his mind as gradually as he loſt it, and at length diſtruſting his being recovered, he ſays,

I will not ſwear theſe are my hands.

Cordelia anſwers,

O look upon me, Sir,
And hold your hands in benediction o'er me.
No, Sir, you muſt not kneel.

When *Lear* kneeling, the player pronounces with ſuch pathetic ſimplicity.

Pray do not mock me,
I am a very fooliſh, fond old man,
Fourſcore and upwards; and to deal plainly with you,
I fear I am not in my perfect mind.

Who ever at the utterance of theſe words, as Mr. *Garrick* ſpeaks them, can avoid joining with *Cordelia*, muſt be more hardened than *Goneril*, or *Regan*.

She ſays,

Then

Then farewel to patience: witneſs for me,
Ye might powers, I ne'er complain'd till now.

WITH what knowledge of human nature was this written! when a mind exhauſted by its former wildneſs, recovers, nothing is ſo weak and vacillating: the unornamented ſimplicity of *Lear*'s words, therefore, has more ſublimity and pathos, than all the powers of figure and metaphor could impart to them; and as it was imagined by *Shakeſpeare*, it is ſpoken by Mr. *Garrick*: my tears have ever teſtified this approbation.

THE remaining part of this act is equally inimitable; pray tell me, Madam, what art is this, which running from anger to rage, to madneſs, then ſoftens and ſinks into the timid and ſuppliant in poet and player; what compaſs and what power of nature muſt thoſe poſſeſs, who are equal to this variety and force?

IN the fifth act, where the old king ſleeps in the lap of *Cordelia*, he breaks out,

Charge, charge upon their flank, their laſt wing halts.
Puſh, puſh the battle, and the day's our own;
Their ranks are broke: down with *Albany*.
Who holds my hands?

This he pronounces in that imperfect and indiſtinct manner, which attends thoſe who talk in their ſleep, with expreſſion of anger, yet different from that of madneſs or a ſound mind; then wakes with a gentle exclamation.

Oh thou deceiving ſleep!
I was this very minute on the chace,
And now a priſoner here.——

THIS

THIS play terminates happily, as it is acted different from the manner in which *Shakeſpeare* wrote it; *Cordelia* is made *Queen*, and *Lear* retires to paſs away his life in quietneſs and devotion: many of the paſſages are tranſpoſed from the order they ſtand in the original; for that reaſon I have ſent you the alteration, that you may ſee it as it is played: the words which expreſs the joy at the thoughts of *Cordelia*'s being a queen, are ſpoke with an emphaſis and energy, which is peculiar to Mr. *Garrick* only; and tho' the poet is no longer viſible in this place, the player ſuſtains his character in this alſo.

THUS in anger, in grief, in madneſs, in revenge, in weakneſs, in contempt, in joy, all is equally natural and amazing; the ſame poet fanſies all theſe, the ſame player follows him with equal juſtice.

DOES it not ſeem probable then, Madam, that the genius of a player is more analogous to the painter and muſician, than to the poet; he rather knows with what attitude, tone of voice, and expreſſion, characters already written ſhould be expreſſed and acted; than conceives with what words the characters in a ſtory painted by *Dominiquino*, *Pouſſin*, or other eminent artiſts, ſhould be animated; he can better adjuſt ſounds to poetical compoſitions, than invent poetry for airs already made.

THE mind of man then, which is uncontaminated in action and expreſſion with the borrowed aid of mimickry, is real genius; and, if it was not unpolite in writing to a lady, I could end with a ſyllogiſm, that this actor whom I have

have too imperfectly deſcribed in this letter, is undoubtedly ſo, and of a much ſuperior nature to a *mediocre* poet, indeed, on a level with great painters, and great muſicians, a *Raphael* or *Corelli*. I am, Madam,

Your moſt obedient ſervant.

FINIS.

BOOKS Publiſh'd by *Wm. Williamſon*.

Harrington's Oceana, and all his other Works, with his Life, fol. bd. 10s. Originally 1 l.

Modern Hiſt. or the preſent State of all Nations, by *J. Salmon*, with a great Number of Cuts and Maps, 6 Vols. 4to. bound 1l. 10s.

One hundred and ſeventy three *Sermons*, on ſeveral Subjects, by *S. Clarke*, D. D. with the Life, Writings, and Character of the Author, 5 Vols. 8vo. bound 1 l.

Hiſt. of the Reformation of the Church of *England*, by Bp. *Burnet*, 3 Vols. fol. with Cuts, bound 1 l. 10 s. Bp. *Burnet*'s Life of Bp. *Bedell*, 8vo. bound 2 s. 8 d. halfp.

An Enquiry into Miracles, by *C. Middleton*, D. D. 8vo. bound 2 s. 8 d. halfp.

The Practice of Farming and Huſbandry, in all ſorts of Soils, according to the lateſt Improvements, by *W. Ellis*, 8vo. bound 2 s. 2 d.

Alciphron, or the Minute Philoſopher, in ſeven Dialogues, by Bp. *Berkeley*, 8vo. bd. 3s. 3d.

The Lives of the Compilers of the Liturgy.

Dr. STORIE's WORM CAKES, 1s. 1d.
THE BOX.

7 OC 63